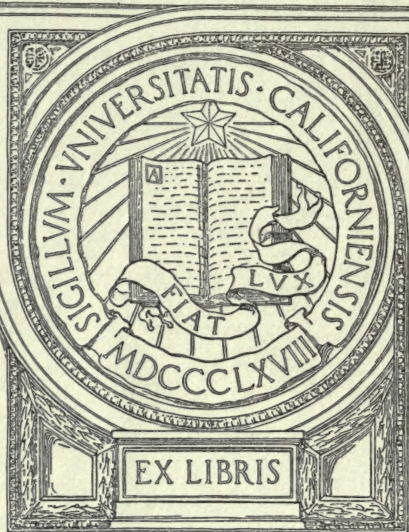
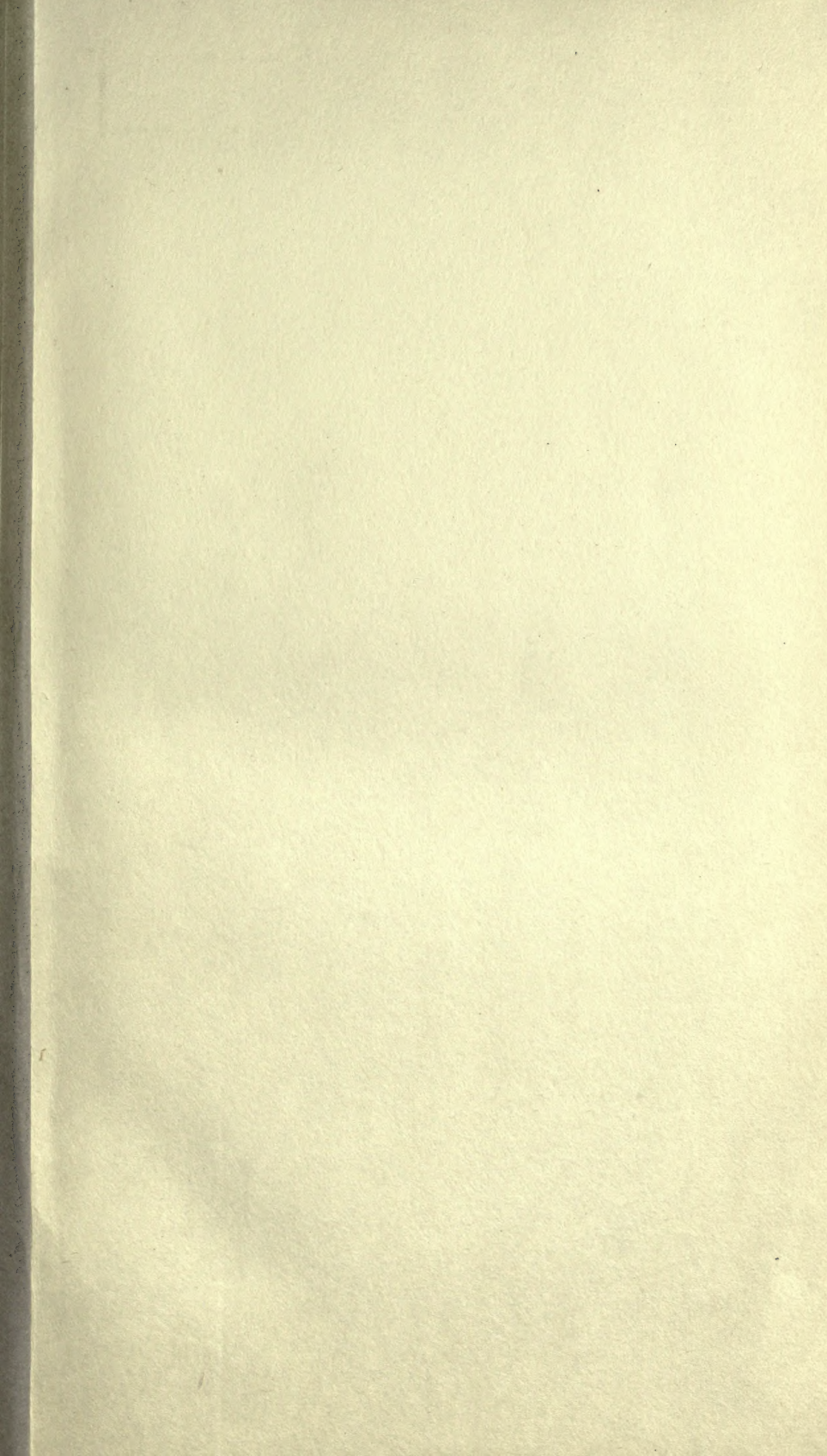
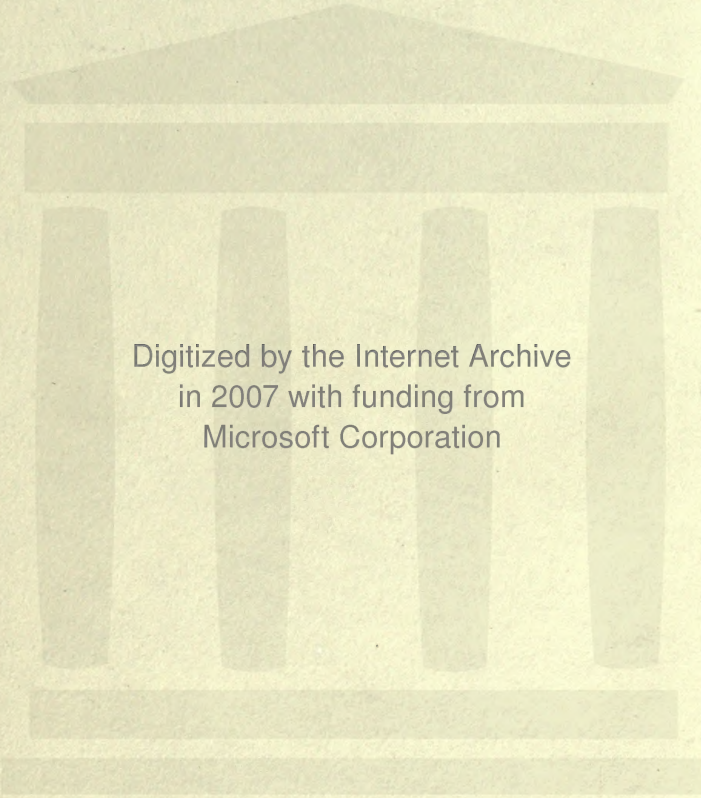


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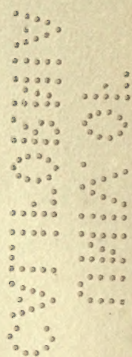


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HEROES AND MARTYRS

7

OF THE

MODERN MISSIONARY ENTERPRISE

A RECORD OF THEIR LIVES AND LABORS.

INCLUDING

AN HISTORICAL REVIEW OF EARLIER MISSIONS.

EDITED BY

LUCIUS E. SMITH.

WITH

AN INTRODUCTION,

BY REV. WILLIAM B. SPRAGUE, D.D.

"HEROES OF A CHRISTIAN AGE—COMPANIONS OF A CELESTIAL KNIGHTHOOD."

PROVIDENCE, R. I.:

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P R E F A C E.

THE enterprise of missions has been a prolific source of biographical literature, of surpassing interest and value. But the multiplication of works in this department of reading, puts it out of the power of very many to possess all even of the most meritorious. It was suggested that a group in miniature of some whose devotion to missionary service hallows their memory in the churches, would find acceptance with a large circle of readers. The present work aims to supply the supposed demand. It does not profess to be complete. Undoubtedly there are names omitted that as well deserve a place in a catalogue of missionary worthies, as some that are here inserted, but the editor has not been able in all cases to secure the necessary materials; and he is conscious that, in respect to some whose lives were attempted, this deficiency has greatly impaired the interest that properly belongs to their character and memory. As the plan contemplated only persons actually engaged in missionary service, some who are highly honoured for their eminent usefulness in the cause were passed over. Men like Claudius Buchanan, Samuel J. Mills, and Luther Rice, were reluctantly postponed to others.

To some minds there may be suggested the contrary objection, that characters are included whose lives were not sufficiently eventful or important to find a place here, or to answer the expectations raised by the title. But true heroism in a Christian sense, which it is our faith will one day become the common sense of mankind, may be claimed for men whom the world does not now delight to honour. "I take goodness in this sense," says Bacon, "the effecting of the weal of men, which is that the Grecians call Philanthro-

peia. . . . This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity." It seemed desirable, moreover, to make such a selection as should exhibit different phases of missionary life, at different stages of progress and among diverse forms of heathenism.

It will be seen that originality is out of the question. A compilation, generally from the most common and accessible sources, was all that could be attempted in most cases. The editor has not confined himself, however, to the track of published biography, and he has been able to obtain some original materials of value to enrich the volume. Except where the facts stated are novel, or there is a conflict of testimony, no citation of authorities has commonly been thought necessary. The sketches of Martyn, Fox, Boardman, Abeel, Lowrie, and some others, are little more than abridgments of the biographies in common circulation, but as far as possible new information has been sought to illustrate the subject.

A history of missions has not been attempted. Except in the preliminary view of earlier missions, such historical statements only have been made as were requisite to the completeness of the personal narrative. The editor has sought neither to conceal nor to obtrude his own opinions on events as they passed in review, but in matters of difference between evangelical Christians, has studied to preserve entire impartiality.

The extent of the work made it impossible for one hand to execute it within a reasonable time, and a few of the sketches were contributed by other pens. To the gentlemen who have thus enriched the series, the editor and his readers are under great obligation. Encouragement and "material aid," have also been liberally given by several gentlemen, particularly by the Secretaries of the American Baptist Missionary Union, Rev. Dr. Anderson, of the American Board, and Rev. Dr. Sprague, to whom grateful acknowledgments are due.

A word on the orthography of oriental names. Should this volume fall into the hands of any who are versed in the languages of

Asia, they may be offended at a want of critical accuracy. But as it is written for English, and not for Chinese or Hindoo readers, it has not seemed worth while to sacrifice intelligibility to critical nicety. It may be respectfully suggested, that missionaries have sometimes been more nice than wise in this matter. Every body has heard of Juggernaut, but that monster has for some time gone *incog.*, under the alias of *Jaganath*. Readers of Indian history familiar with the Mahrattas, might fail to recognise that people under the name of *Marathis*. It has even been discovered that the Mohammedans of India have discarded the Koran in favour of a book known as the *Qurán*. In the present work, no *system* has been aimed at, but the spelling that was believed to be most familiar has been unhesitatingly adopted.

The work is submitted to the Christian public, with the prayer that it may do something to increase the missionary spirit, and so to aid, however feebly, in advancing one of the noblest of human enterprises.

L. E. S.

Boston, January, 1852.

INTRODUCTION.

BY REV. WILLIAM B. SPRAGUE, D. D.

THE chief end of Biography is to embalm virtue and perpetuate usefulness. It is proper indeed that there should sometimes be an enduring record of the lives of bad men; for the world needs warnings as well as examples; but no doubt, in ordinary cases, it is safest and best to let the memory of the wicked perish. (But where an individual has lived a life of eminent virtue and honourable usefulness, where his career has been marked by great self-denial and unwearied effort for the benefit of his fellow-creatures, and he has been hailed, while living, as a great public benefactor, it is peculiarly fitting that the memory of such a man should not be suffered quickly to pass away;) and Biography performs an office due alike to the living and the dead, in protracting his earthly existence after death has done all that it can do to terminate it. It is true, indeed, that a good man is represented on earth, after his departure, by a thousand nameless influences, even though his very name may be forgotten; but he survives in a still higher and more palpable sense, where gratitude and reverence unite with truth in tracing his course and delineating his character. It is by means of Biography especially, that we live among the people of by-gone ages; that we gather around us the great and good of other countries and other states of society; that we open our minds and hearts to the dictates of wisdom from voices that have long since been hushed in death; in a word, that we make the past subservient to the present, and receive into our own bosoms, the seeds of virtue and happiness from hands that had mouldered long before we had a being.

While the biography of all who have been distinguished for intellectual and moral worth and for a high degree of Christian usefulness, is worthy to be read and studied as a source of enduring profit—if I mistake not, there

is on some accounts, a peculiar importance attached to the memoirs of those who have lived and died missionaries of the cross. The peculiar relations which they have sustained both to the church and to the world, the prominence which they have enjoyed, and the interest which they have awakened during their lives, together with the debt of gratitude which the church recognises as due to their memories, all conspire to invest, at least to the eye of the Christian, the faithful record of what they have been and what they have done, with more than ordinary attractions. As I have been asked to write a few pages introductory to a work designed to commemorate some of the greater lights, now extinguished by death, in the missionary field, I know not how I can comply with the request to better purpose, than by offering a few thoughts on the subject that most obviously presents itself, namely, *MISSIONARY BIOGRAPHY*. What then are some of the considerations which especially commend to our regard, this department of our Christian literature?

IT OPENS SOURCES OF USEFUL KNOWLEDGE.

One of the most gratifying as well as useful kinds of knowledge, is that of the manners, the usages, the institutions, that prevail in other countries. We are curious to know how the descendants of the same progenitor, the heirs of the same nature with ourselves, but who are separated from us by perhaps many thousand miles, and possibly have their home on the opposite side of the globe—we are curious to know how they live—how far their views and tastes and habits differ from our own—what influences have moulded their characters, and what counter influences are needed for their improvement and elevation. The deep-seated and general desire for this species of knowledge, is the reason why books of travels in foreign countries are generally read with so much avidity; and though there may be good cause for suspecting that many of their statements are apocryphal—even this scarcely diminishes the number of eager and delighted readers. Now we should naturally expect that the most authentic and satisfactory accounts, especially of the Pagan and barbarous nations, would be furnished by missionaries; partly because their high characters are a full voucher for the fidelity of their statements, and partly because their observations are the result not of a transient sojourn, but of a permanent residence among the people. Accordingly we find, as a matter of fact, that for a large part

of all that we know concerning not only the moral and civil condition, but even the Geography and Natural History of most of the Eastern nations, we are indebted immediately to those excellent men who have taken up their abode among them in the character of missionaries. There is scarcely a department of human knowledge to which these benefactors of their race have not contributed; and many an elaborate volume, as well as many a museum of natural science, testifies that while they have been diligently engaged in their appropriate work, they have not been indifferent to other subjects connected with the general improvement of society.

Now, in reading the lives of those who have thus had their field of labour in distant countries, and not unfrequently among strange and barbarous people, we seem almost to become the witnesses,—even the sharers of their labours, to see what they see and hear what they hear; and we hereby gain a much more vivid impression of the actual condition of the people among whom they have dwelt, than we could receive through any other medium. Various little incidents are constantly coming out, which, while they give distinctness and life and individuality to the narrative, form the best illustration of personal qualities and social habits. This remark applies perhaps with greater force to the journals of our missionaries, than to the formal biographies of them which are written by other hands; nevertheless, such biographies, if they are skilfully constructed, are always a channel of much important general information. And while they gratify our curiosity on some points, they awaken it on others, and thus at once reward and cherish the spirit of useful research.

It seems to be generally supposed that this kind of reading is designed, if not exclusively, yet chiefly, for the benefit of the church; but the truth is, it is by no means either unworthy of, or unfitting to, a philosopher; for it supplies materials which philosophy may turn to the best account in settling many great questions pertaining to human life and destiny. In order to form the most enlarged and accurate judgment of the principles of human nature we must contemplate man, so far as we can, in connection with all the multiform circumstances in which he is ever placed; and we must note the developments of the common humanity under all these varied influences; and then, in the true spirit of induction, we must found our principles, or rear our systems, on the substantial basis of facts. If Philosophy deals honestly with the facts thus accumulated, she will be obliged to acknowledge

that the result is in full accordance with the teachings of God's word; and that she has really, while pursuing her own independent inquiries been acting as an humble auxiliary to Christianity.

The study of missionary biography is further recommended by the consideration that

IT IS A MEANS OF CHRISTIAN GROWTH.

As man's nature is essentially social, so it is especially in the exercise of his social qualities, that his character is formed either for good or evil. The bad man makes himself worse by associating with those whose habits and tempers are kindred to his own; and the good man becomes better through the influence of other good men, whose example he is permitted, either directly or indirectly, to contemplate. Let a man of acknowledged Christian character be separated from all Christian society, and cut off even from the opportunity of contemplating the lives of the faithful, except as they come up before him occasionally in vague recollection, and it will be strange indeed if the vigour of his good affections does not quickly abate,—if he does not begin to feel and to show that something has occurred to interfere sadly with the actings of the divine life. But let this same individual be constantly kept in the bosom of Christian society; let him be habitually within the range of religious privileges and the atmosphere of social devotion; let him be within reach of the word of faithful rebuke if he goes astray, or of cheering encouragement if he begins to despond; let him see the excellence of the gospel continually mirrored forth in the exemplary lives of those who walk most closely with God;—and there is good reason to expect that his own course will be as the shining light, growing brighter unto the perfect day. The qualities which he contemplates in others with an approving and admiring eye, impart new vigour to the same qualities already existing in his own character; the words of truth and grace which he hears from others are lodged as seeds of holiness in his own soul; the self-denying duties which he sees others perform, grow easier to himself—from the encouragement which their example inspires; and his progress towards Heaven is greatly quickened, and his evidence of a title to Heaven proportionably brightened, from his being surrounded by those who are animated by a kindred spirit and a like glorious hope.

Now what is true of example as visibly and palpably exhibited in a

Christian's daily walk, is true of it at least in a degree, when it comes to us enshrined in faithful biography. If the latter is somewhat less impressive than the former, still, by being always within our reach, we may contemplate it at our pleasure; we may study it in the house and by the way; and if our impressions of it become faint, we have always at hand the means of reviving them. And the more elevated the character which engages our thoughts, whether through the record or in actual life,—admitting that we open our minds and hearts to its legitimate influence,—the higher is our advantage for increasing in knowledge, purity and joy.

It will hardly be questioned by any person of common candour that the great mass of Protestant missionaries in modern times have been persons of more than common attainments in the Christian life. There is one consideration that would seem to settle this point beyond doubt—it is, that in making up their minds to become missionaries, they give the highest possible evidence of their sincerity and earnest devotion to the cause of Christ. They voluntarily consent to resign all the advantages of Christian, perhaps, of civilized society, and to break away from their dearest earthly friends, and to spend their lives, perhaps beneath the rays of a vertical sun,—perhaps amidst the most disgusting and horrid rites of Pagan idolatry,—perhaps among barbarians who would not scruple even to take the lives of those who would be their benefactors—and for what? Why, to enlighten and renovate and save the souls of men; to obey the ascending Saviour's command to preach the gospel to every creature. It must be acknowledged that a spirit of self-righteousness, or of mock heroism, *may* work itself up to an astonishing pitch of self-denial, and for aught we can say, may even court not only a missionary's, but a martyr's sacrifices; but still it remains true that he who spends his life and makes his grave, as a missionary among the heathen, gives the highest evidence that we can ordinarily look for, not only of sincerity, but of an exalted type of Christian character. And what would seem to be implied in the very fact of voluntary consecration to the missionary work, is only what we see more fully evidenced to us in the subsequent lives of those who are thus devoted. By the manner in which they endure trials, resist temptations, overcome obstacles, and hold on their hard and humble, yet glorious way, they show that they never lose sight of eternal objects and interests, and never wander far away from the fountain of grace and strength. In reading the biography of such men, therefore, we put our

selves into communion with men of might and men of mark; and as we contemplate their extraordinary purity and energy and zeal, we may hope to be changed more and more into their image, which is but a reproduction, —faint and feeble indeed,—of the image of the Master.

It belongs also to this species of biography that it illustrates in an eminent degree the power of divine truth. The conversion of a sinner is substantially the same thing under every variety of circumstances: it is a change in the current of the soul's desires and affections; it is the displacing of the world and the substitution of God, as an object of supreme regard and ultimate pursuit; it is, in a word, becoming a new creature in Christ Jesus. The same almighty energy is necessary to accomplish this change in the mere decent moralist, or the mere speculative believer, as in the degraded votary of superstition, immorality or infidelity. Nevertheless our idea of the power of the gospel is necessarily heightened by the visible measure of degradation from which its subject has been raised; and hence our conceptions of it never rise higher than when we view it in its actings upon the ignorance and pollutions of Paganism. Now those who are gathered as the fruits of missionary labour are generally of the class whose conversion most strikingly illustrates the power and grace of God; and in reading the memoirs of the missionaries, we have constantly presented before us, in the progress of their labours, evidence of the quickening influence of God's word, that comes with the force of complete demonstration. And as the Christian has the wonderful works of God thus passing before him—as he witnesses the conquests which the gospel accomplishes even in the strongholds of the Prince of darkness—this gospel becomes more and more the object of his devout veneration; he is grateful for the faith which he has in it, and humble that his faith is not stronger; he presses it to his heart with a still deeper conviction that it is a thing of life and power; and he breathes forth a yet more earnest prayer to Heaven that, under its transforming influence, he may become a nobler and more perfect specimen of God's renovating workmanship. Who can read the history of the life of Swartz, or Henry Martyn, or John Williams, or of almost any of our modern missionaries, and note the signal triumphs of truth and grace which are here exhibited, without being quickened to a higher sense of the value of the gospel, or without resolving on an increased degree of conformity to its precepts, and aspiring to a deeper sympathy with its spirit.

There is yet another aspect in which we may consider the biographies of the missionaries as adapted to invigorate the principle of spiritual life,—I refer to the many signal instances of the merciful interposition of Providence which they record. These men and women, in devoting themselves to the missionary work, made up their minds to a life of difficulty and peril. They knew that they were going among people who had scarcely any sympathies in common with themselves; that they would be looked upon with an eye of cold suspicion, as being innovators upon the religious systems which had been in vogue for ages; and they could not be certain that even their lives would not become the prey of Pagan barbarity. And though their general previous apprehensions may have been fully realized, and though they may have had to encounter many difficulties which had never entered into their calculations, yet have they been the objects, in a marked degree, of God's providential care and goodness. Obstacles which at first seemed insurmountable have been most unexpectedly and marvellously removed. Dangers which appeared inevitable and appalling have been averted by some instrumentality so marked as well nigh to bear the aspect of a miracle. Doubts in regard to the course of duty which have weighed heavily and for a long time upon the spirit, have, at length, by some sudden turn of circumstances been dissipated in an hour. Bright prospects have been suddenly overcast; sanguine hopes of good have been overtaken with disappointment, the most useful lives have been, as human wisdom would say, prematurely terminated; and yet subsequent events have shown that in all these apparently adverse dispensations, an unseen hand has been not only sustaining, but advancing the missionary cause. Those whose memories reach back to the earliest period of American foreign missions, will readily call to mind the deep lamentation that was heard among the churches, on occasion of the death of Harriet Newell; and yet it has long since ceased to be a matter of doubt that that devoted woman accomplished more by her early death than she would have done by a long life of missionary labour. She was the first American lady who set an example of going among the heathen to die; and there is that in her very name which, to this day, quickens the pulsations of the heart of Christian benevolence all over the world. Her grave was no sooner made than it sent forth a voice of tender expostulation in behalf of the poor Heathen; and that voice has not yet died away, even after the lapse of nearly forty years.

It is a trite remark that those who will notice providences will never want providences to notice. The missionaries, not only from the earnest character of their piety, but from the trying circumstances in which they are placed, are always looking out for the divine interpositions: they recognise the divine hand in events in which others would not look beyond the common course of nature; and what they thus notice and record, ultimately becomes a part of the history of their lives. Hence we find that the recognition of Providence in every thing,—in the evil as well as the good,—in the clouds as well as the sunshine,—together with the connecting of events with each other in vindication of the divine goodness, forms a striking characteristic of the memoirs of almost all our missionaries. And the spirit which their publications breathe, is the very spirit in which the mass of Christians are more lacking than almost any other. While they profess to acknowledge God's providence, yet in their thoughts and feelings and works, they too often deny it. These publications then meet an important exigency in the experience of most Christians. They are fitted to make them think more of God in the ordinary concerns of life; to suppress the spirit of discontent and disquietude under the divine allotments; and to render the idea of the divine presence at once a security against temptation, an aid in the discharge of duty, and a support under the burden of calamity.

The conclusion on this subject to which we should arrive from a view of the circumstances of the case, is, if I mistake not, fully confirmed by results, so far as they have already been obtained. If we look for the brightest forms of Christian character, for the most enlarged spirit of benevolence, the most active and self-denying zeal in the ordinary walks of Christian life, our eye will unquestionably rest upon those who have the deepest interest in the cause of missions;—those who are most familiar with the labours and trials of our departed missionaries, as presented by themselves and their biographers. And it is no doubt in no inconsiderable degree, by the contemplation and study of these interesting records, that these earnest Christians, who constitute the strength and glory of the church, have attained to their high measure of spirituality. Let the lives of our missionaries then be studied as a means of brightening the Christian graces, and growing in Christian usefulness. But there is yet another reason for studying them: it is that they are fitted to act as

A STIMULUS TO MISSIONARY ENTERPRISE.

They appeal to our sympathy in aid of the cause of missions by the *sufferings* which they record. Though we rarely find our missionaries giving way to a spirit of complaint or despondency, but on the other hand, often see in them the finest examples of Christian heroism, yet their history, after all, is little more than a history of successive trials and conflicts; and the account which that illustrious missionary, Paul, gave of *his* perils and cares and sufferings, might, in its general features at least, be considered as a tolerably faithful record of many a modern missionary's experience. Even those whose lot is the least difficult, are exiled from most of the blessings which we think of first in estimating our own happy condition; and withal are subjected to many positive hardships and sacrifices, of which we have at best a very inadequate conception. But there are many whose lot is distinguished for severity even amidst sufferers; who, while their temporal wants are but sparingly supplied, are exposed to become the victims of Pagan suspicion—perhaps of cannibal barbarity. There are a large number of females connected with the various missions;—females, too, who, in their earlier days, have known the comforts of a quiet and respectable home, and have been brought up in the bosom of competence, if not of affluence. What a change must it be for *them*, to reflect that their once happy home is in another land, and that nothing meets their eye but what tells of the degradation, the pollution, the cruelty, of Paganism! We receive intelligence of the trials of our missionaries from time to time, through the medium of their journals and other communications; and after their Master has called them home, the story of their sacrifices and sufferings is perhaps put forth in a more enduring form, that thus they may continue to make their appeal to the churches after they are dead.

Now what is the effect which these sad details which form so large a part of the memoirs of our departed missionaries are fitted to produce on those who love the missionary cause? The first effect will be to quicken the spirit of Christian sympathy. Those who have departed have indeed done with suffering, and have entered into rest; but others remain labouring in the same field, bearing the same burdens, exposed to the same perils; and why should not our sympathy for them be as active as it ought to have been for those who are now no longer subjects of it? If it belongs to the

Christian spirit to exercise a fellow-feeling towards all who are in distress, is it not especially obligatory upon us to extend our sympathy to those who are doing a work of common interest to them and to us—a work in which they have benevolently volunteered to become the immediate agents? And if our sympathy be awakened in their behalf, it will lead us to pray for them with greater constancy and fervour: when our hearts melt within us in view of what we know of their sufferings and trials, we shall plead more earnestly with the Father of all mercies to be a wall of fire round about them, to impart to them richly of the supports of his grace; and to give them, in the increased success of their labours, fresh tokens of his approbation. And if our sympathy prompts us to pray for them in sincerity, it will prompt us no less to act in accordance with our prayers; in other words, to contribute according to our ability, of our substance, to soften the severity of their lot, and increase their means of usefulness. The trials of the dead plead with us in behalf of the living: let us do something to sustain and comfort them, before the record of what *they* have suffered, shall address itself to Christians of another generation.

But while the memoirs of these heroic men and women appeal to our sympathies by the sufferings which they record, not less do they encourage our hopes by the manifold evidences of success which they furnish. The absolute promise of God, that the nations shall ere long all be subdued to the gracious reign of the Mediator, ought to be enough to keep up the Christian's courage in the darkest hour, and to induce him to labour perseveringly in the face of the most appalling obstacles. But sad experience shows that the faith of most Christians is apt to flag, unless it is sustained by some visible tokens of the divine favour; and in the great work of converting the world especially, we naturally look to see whether the measure of success bestowed is proportioned to the degree of effort put forth. Now it has come to pass in the providence of God, that the labours of many of our modern missionaries have been attended with even an abundant blessing. They have entered into fields which have proved white already to harvest; and it has seemed, as in the case of the Sandwich Islands, that nothing remained to be done but to thrust in the sickle. There are instances not a few in which, when these self-denied persons commenced their missionary career, they found themselves in the midst of a population on which not one ray of the Sun of Righteousness had ever fallen; a population whose

religion was nothing better than a compound of superstition, impurity and cruelty; and yet before the time had come for writing their history, they have seen around them not a small number of earnest and devoted Christians, who had been raised from the degradation of Paganism; schools in which many Pagan children were acquiring a Christian education; and the whole aspect of things softened and brightened by the hallowed influence of the gospel. Time was when their prayers, if not absolutely solitary, were the prayers of literally two or three gathered together; but they lived to see the time when the notice of a prayer meeting would call together a goodly assembly of devout souls, and those who came would never fail to thank God that He had caused the light to shine upon them amidst the deepest darkness. Nearly all the missionary biographies that have been given to the world, while they exhibit a large amount of sacrifice and suffering,—many instances of hopes deferred, and prospects overcast, and hearts bleeding under the rod,—exhibit yet more of the triumphs of God's truth and grace, in multiplying, even from the most hopeless materials, glorious specimens of the new creation.

Who that reads what Eliot and Brainard accomplished for the poor Indians, or what many of our modern missionaries have accomplished for the Sandwich islanders, for the inhabitants of China, or Hindostan, Turkey, or Syria,—who that reads these records of human effort crowned with God's blessing, but will feel his confidence renewed in the certain triumph of the missionary cause. Let not the ill-natured skeptic, nor yet the half-way Christian, assault me with cavils or doubts in regard to the universal triumph of Christianity. Let neither the one nor the other attempt to weaken my faith or paralyze my efforts by persuading me that there is that in Paganism that will never yield to any influence that can be brought to bear upon it. If he will thus insult me and my religion, I will answer him out of the lives of the missionaries—I will read to him passages that show indubitably that they have not laboured in their own strength; that nothing at which their missions aim, is too hard for Omnipotence; and that they have only to keep on labouring in the spirit of those who have gone before them, and with the measure of success which the past justifies to their hopes, to accomplish, under God, every thing that prophecy has foretold or faith anticipates.

Is there any thing that is so well fitted to call forth vigorous effort in any

cause as the confident hope of success? If I have but faint hopes of accomplishing an object,—no matter how desirable—the languor of my hopes will be likely to impart itself, as an enervating influence to my efforts; whereas if I look with confident expectation to the attainment of my end, while yet I realize that there can be no success apart from exertion, I am in a state of mind to labour most perseveringly and effectively; and it is scarcely more certain that the object which I aim at is within my reach, than that it will be attained. I read the lives of the missionaries, and I see that they have not laboured in vain. I have evidence not to be resisted that the hand of God has already wrought wonders through their instrumentality. Shall I not then, shall not all my fellow-Christians around me, shall not the whole church, animated by the assurance of success, conveyed not only by the word of God, but by the providence of God,—rise up to a tone of more vigorous effort in this great cause? Shall not every heart be strengthened and every hand nerved afresh, for new assaults upon the empire of the prince of darkness?

There is another consideration here which we may not forget—each missionary biography that is written tells of another active labourer withdrawn from the missionary ranks, and of course of a vacancy to be filled by some one devoted to the same high vocation. In reading their instructive works, we do right to pause, and thank God for all that he has accomplished by the subjects of them; and it is almost a thing of course that we follow them to their glorious reward; that we think of them as shouting louder hallelujahs because they have come out of great tribulation. But who shall take up the implements of spiritual labour on earth which they have laid down? who shall succeed to them in their efforts to enlighten and save the poor heathen? Who shall carry forward the work in which they were actively engaged—who shall water the plants of righteousness which have already begun to spring up under their diligent and well-directed culture—who shall quicken the upward tendencies of the spirit that had already begun to rise, and secure to Heaven that which is yet exposed to hell? The answer to these questions falls on the ear and the heart of the church, as a matter of most impressive significance. Other devoted men must enter into the labours of those who are departed. If death takes away from the missionary ranks, yet he must not be allowed to thin them; for the zeal and charity of the church must not only supply the places of those whom he numbers

as his victims, but must constantly add fresh recruits, with a view to extend and quicken these benevolent operations. It is delightful to reflect that each missionary who is called to his rest should thus make provision by the appeal which he sends forth from his grave for filling his place, and that the tidings of his death in connection with the story of his life should come to a thousand hearts as an argument for renewed diligence in the missionary work.

Let it be remembered then that the memoirs of our devoted missionaries will not have fully accomplished their work, unless their effect is felt in a deeper sense of obligation on the part of the church, not only to keep good, but to increase the missionary ranks. Each of these works, as it comes from the press, embalming some honoured and endeared name, calls upon the whole body of the faithful to engage more vigorously, especially in furnishing suitable labourers for the conversion of the world. It calls upon our Education societies to extend their patronage, especially to those who are looking towards the missionary field; while they are careful to encourage none who, on any account, are disqualified for such a destination. It calls upon our young men who hope they have felt the quickening influence of God's Spirit, and are directing their thoughts to the Christian ministry, to remember the millions who are sitting in the region of the shadow of death, and to inquire whether it may not be their duty to carry them the light of life. It calls upon the heads of our Theological seminaries, to cherish with watchful and earnest solicitude the missionary spirit among those whose education they superintend; encouraging, so far as they can, every hopeful disposition for this field of labour. It calls upon Christian parents to strive to the extent of their ability for the conversion of their children, not merely that they may thereby escape hell and obtain Heaven, nor yet merely that they may be honoured as instruments of good to their fellow-creatures, but that, if God will, they may labour directly for the salvation of the poor heathen, and have an important agency in this way in the ultimate conversion of the world. I repeat,—the memoirs of each departed missionary is a standing monition not only to repair the waste of morality, not only to strengthen the things that remain that are ready to die, but to give new life to the missionary enterprise, till there no longer remains any part of the territories of darkness that is not enlightened.

The preceding train of thought, I trust, not only justifies, but honours the efforts which are made from time to time to perpetuate the memories of those who have laboured with signal fidelity and success in the missionary field. It is not too much to say that many of the most attractive as well as edifying works of Christian biography belong to this class; and if there are among them some of inferior interest, yet there are few, if any, which have not their sphere of usefulness. It was a happy thought in the projectors of the present work to bring together in a glorious group so many names which, by common consent, have illumined the records of the missionary enterprise. Though the notices of the several individuals are necessarily brief, to be included within the limits prescribed, yet each article will be found long enough to present, in an impressive manner, an exalted character and a useful life. As these pages, at once historical and commemorative, are read and pondered by the followers of Christ, may the missionary cause receive fresh accessions in both numbers and strength, and may those who are hereafter to engage in this work be the more devoted and the more successful from having contemplated the heroic and martyr-like spirit of so many who have gone before them.

Copyright

A V I E W

OF

EARLIER MISSIONARY ENTERPRISES.

THE missionary enterprise was styled by John Foster "THE GLORY OF THE AGE." There is an important sense in which the appellation is just, for until within little more than a half century past modern Christendom has not, since the reformation, been aroused to attempt the conquest of the world. As civilization seeks out the farthest nations, to unite them by ties of commercial interest in one great commonwealth of states, the church, in a like spirit of enlarged enterprise, girds herself to extend over all that kingdom which "is not meat and drink," nor wealth and art, "but righteousness and peace." While, however, considered as a comprehensive scheme, planned upon a scale larger than the wisdom of Providence permitted earlier generations to devise, the missionary work of the present day has a character of its own, the enterprise itself is the same which was originally committed to the church by her adorable Head; and the spirit in which it is carried on is but a revival of that which animated the apostles and their immediate successors, and which in various degrees has been manifested during the intervening ages. As the present work concerns itself only with men whose names and memory are "the glory of this age," it is not inappropriate first to take a rapid glance at earlier missionary achievements, the record of which did much to kindle the flame that now burns so brightly on the evangelical altar.

If the apostles did not literally go "into all the world," according to the terms of their commission, they went fearlessly as far as Divine Providence opened the way, and in conjunction with a body of faithful cōadjutors, laid the foundation of churches in a large portion of the Roman empire and regions beyond the reach of

Roman arms. It is the testimony of the apostle of the Gentiles, that "not many great, not many mighty, not many noble" were called. The disciples were poor and despised, but their liberality is in some instances specially commended in the apostolic epistles, and attested by pagan writers. Their zeal for the faith sustained them against reproach, persecution and death, and armed by the divine power of their doctrines, confirmed for a time by miraculous agency, was irresistible by Jewish and pagan hate or imperial power. The apostles traversed Judea and a considerable portion of Western Asia, Macedonia, Greece and the Ægean isles, and preached Christ in the city of Rome. And though implicit credit can hardly be given to all that tradition has preserved of their travels, it is nearly certain that by them and their immediate successors during the first century, Christianity was carried eastward as far as the Indus, westward to Britain, and southward into the continent of Africa, while some hold that both Ceylon and Continental India were evangelized by St. Thomas. The concurrent testimony of both Christian and pagan writers shows the church, during the second and third centuries, to have overcome the ancient superstitions in southern and western Europe, and in the succeeding century Christianity was distinctly elevated to the height of worldly grandeur by the Emperor Constantine.

It cannot be necessary to point out the identity between the progress of the primitive church and those operations which are now distinguished as missionary. The object sought was the conversion of the nations,—the motive, obedience to express command,—the means, preaching the truth,—the instruments, men set apart to the work, and sustained by the contributions, prayers and sympathies of their brethren; and the same objects are now sought in essentially the same manner, with such circumstantial differences of method in detail as convenience suggests and experience has sanctioned. In the view of some there is a marked disparity of success in the two cases, but when the modern missionary enterprise shall have completed a century, of which little more than half has now elapsed, such a comparison will be more just. In speaking of those early times, as the exploits of a century or two flit through the mind, or are fluently uttered by the tongue, the actual lapse of years is not always appreciated at the moment.

The corruption of the church, which was hastened by its alliance with the state till it ultimately ripened into the great Papal apostacy,

and the distraction of heresies, combined to arrest this progress, and the subsequent rise of the Mohammedan power tended to place Christendom in a defensive rather than an aggressive attitude. Yet in the pauses of these mighty movements, through the darkest ages that preceded the Reformation, nominal Christianity was diffused by zealous missionaries, by political strategy or by force of arms, through the rest of Europe. If the legends of Rome are to be believed, these ages were more fruitful in heroic zeal and miraculous attestations of the faith than that of the apostles themselves, and the further we descend into the dusky shadow of the middle ages, the greater are the demands upon our credulity. Yet while rejecting these audacious fictions, and estimating at their true value the triumphs of a Cross which was divested in great part of its spiritual significance and moral energy, it would be unjust to deny that much was done for human welfare. The church of Rome was the faithful custodian, if not a faithful interpreter of the Scriptures. With these, in company with much fearful error, was diffused also much healthful truth, and where even thus much cannot be said, and conversion was little more than the assumption of the Christian name, though it might be likened to the raising up of an army of dry bones, these skeleton churches were at least made ready to receive breath from the inspiration of the Almighty, when the fulness of time had come for the Reformation to assert the dishonoured doctrines of primitive Christianity.

That great event, however, was followed by no such revival of missionary zeal as might have been anticipated from the profoundly spiritual elements that gave to it its original impulse. The arm of secular power was raised at once for the extinction and for the defence of the reformed faith, and the alliance of Protestantism with the state transferred the contest from the pulpit and the press to the circles of diplomacy and the field of battle. The fact that a thirty years' war was among the issues of a religious reformation, melancholy as it is in itself, is more sad as a symptom of the fundamental error that mingled itself with the movement in its beginning. That grand absurdity,—if a solecism so fatal in its results have not redeemed itself by the immensity of its mischiefs from such a title,—of a territorial religion, by which a religious profession is made to coincide with civil allegiance, and the church is made parcel of the ordinary municipal law, was fastened upon all Protestant Europe,

with so powerful a cohesion that no revolutionary shock has more than temporarily disengaged it. To one who looks at Christianity as revealed in the New Testament, or from the point of view attained in these United States, nothing can be more foreign to its whole spirit and design. But the idea has taken full possession of the European mind, and is now (1851) exhibiting its power in a remarkable degree, in the agitation which has pervaded all classes of English Protestants, churchmen and dissenters, at the assumption of territorial titles by Roman Catholic prelates.* Through every form the movement has assumed, we see at bottom the one dominant error that is the worst bane of European Protestantism,—that religion has its seat not only in individual human affections as swayed by Divine influences, but in the soil, in the local organization of society, in the municipal law of the land.

The effect of this original error was to make the reformed churches, except for purposes of common defence, isolated communities, fixed almost as closely to their territorial limits as the civil powers on which they leaned for support. Systematic aggression, on Christian principles, upon the limits of paganism and the baptized heathenism of Papal countries, was hardly thought of, and the din of war must have soon suspended them if they had been attempted. While the church of Rome, thoroughly centralized, and possessing a rigid exterior unity, acted with unity of design throughout Europe, and sent forth zealous missionaries among the heathen of the old and the new world, Protestant Christendom was both dogmatically and politically divided. "The Church of England," says Mr. Macaulay, "existed for England alone. It was an institu-

* There has been unquestionably a complicated mixture of motives in this singular agitation, but no one can consider it in connection with antecedent events and manifestations of public opinion, without perceiving the dominion of this sentiment. That papal bishops and priests should have the amplest facilities for proselytism,—which is no more than proper; that a powerful body of perjured ecclesiastics and heads of colleges, sworn to the defence of Protestant doctrine, should, with scarcely a decent attempt at justification, employ the rich endowments of the church and the universities to propagate an undisguised Romanism in every thing but the name,—which has been for full fifteen years the scandal of the Anglican church; these things drew alike from church and conventicle little more than a faint remonstrance. But the intelligence that the Pope presumed to call Dr. Wiseman Archbishop of *Westminster*, instead of choosing for him a title from some city in Utopia or the Cannibal Islands, raised a storm of patriotic wrath and Protestant fury, entirely novel to the present generation.

tion as purely local as the court of Common Pleas.”* And the same was true of the reformed churches of the continent. As a consequence, the sixteenth and seventeenth centuries witnessed no missionary enterprises on the part of European Protestants, except an ineffectual attempt at Geneva, in 1556, to establish a mission in Brazil, and the founding of a mission in Lapland three years afterwards, under the patronage of the king of Sweden. The nominal results of Dutch proselytism in Ceylon do not deserve to be treated as an exception. Upon the conquest of that island it was enacted that no native should be admitted to any employment under government, unless he became a member of the reformed church, and subscribed the Helvetic Confession. As the candidates had only to be christened, and to recite the Lord’s Prayer and the ten commandments, multitudes flocked to the font. Such a profanation of Christian ordinances we might desire, for the good name of Protestant Christendom, to consign to eternal forgetfulness.

With the beginning of the eighteenth century the dawn of modern missions broke upon Europe.† In 1705, Frederick IV., King of Denmark, sent two missionaries, Bartholomew Ziegenbalg and Henry Plutchow, to attempt the evangelization of India. They established themselves at Tranquebar, on the coast of Coromandel, acquired the Tamil language, and commenced preaching with considerable effect. They also founded a free school. They experienced much opposition from the resident European population, but continued firmly at their posts, and were shortly cheered by the arrival of three associates and a considerable sum of money. In 1710, the Society for promoting Christian Knowledge, established in London about twelve years before for the purpose of publishing and circulating religious books, extended to them its patronage, and furnished them with a printing press. A font of Tamil types was secured through the liberality of friends in Germany, and they afterwards erected a type foundry and paper mill. They were thus enabled, in the year 1715, to issue an edition of the Scriptures in Tamil, translated by Ziegenbalg. This devoted pioneer, and one of his colleagues,

* *Edinburgh Review*, October, 1840.—On RANKE’s *History of the Popes*.

† The light may be said to have first broken in the west, in the preceding century, the missionary success of the settlers of New-England having, to some extent at least, as we shall see hereafter, been instrumental in exciting the zeal of Christians in the old world.

Grundler, were called to their eternal reward within five years. The work was prosecuted with constancy and enlarged success by the surviving band. A flourishing mission was commenced at Madras in 1728, and shortly after, by the conversion of an inferior officer in the army of the rajah of Tanjore, an opening was made for the introduction of Christianity into that country. In 1737, the Madras Mission extended its operations to Cuddalore, where, after overcoming much opposition, they laboured with encouraging effect. The capture of Madras by the French was followed by the laying waste of the mission premises, but on the return of peace the loss was made up by the government. In 1752, the renewal of hostilities between the French and English caused such an interruption of all evangelical effort, that Rev. Mr. Kiernander left Cuddalore, and established himself in Calcutta, where he held forth the word of life for thirty years.

In 1750, Rev. Christian Frederick Swartz arrived at Tranquebar, and entered upon those apostolic labours which have linked his name imperishably with the establishment and progress of Christianity in India. He had gained some knowledge of the Tamil while at the university, to aid in examining the proofs of a version of the Scriptures in that language, an incident which is supposed to have suggested to him the design of devoting himself to missionary life. On his arrival he pursued his studies with such ardour and success, that in four months he commenced preaching. His labours were indefatigable, in public and private, in Tranquebar, Trichinopoly, Tanjore and throughout the Carnatic, for the space of fifty years. His purity, sincerity and disinterestedness won the confidence of all classes, and those even who rejected his doctrine gave him the tribute of their unaffected veneration. In the distracting wars that marked that portion of the history of British India, his active benevolence was exerted to relieve misery which he could not prevent, and more than once he was sent to negotiate treaties, as the only European who would be trusted by the natives. When a garrison was threatened with famine, and the people could not be induced to furnish provisions, through fear that the supplies they offered would be seized without compensation, they accepted the security of the venerated missionary for the whole amount needed. He rendered important services both to the British and to the native princes, yet scrupulously avoided receiving any gifts or emoluments that might taint him with the suspicion of mercenary motives, and sedulously

guarded himself from being involved in any transactions that might impair his influence as a Christian and a preacher of the gospel. With all the humility of a child and the wisdom of mature experience, the harmlessness of a dove and the wisdom of the serpent, he was enabled to testify to the truth in every place and among all grades of society. At his death he was mourned as a father, and the rajah of Tanjore erected a monument to his memory, with an inscription which is remarkable as the only specimen of English verse attempted by an Indian prince.

At the death of Swartz the native Christians connected with the mission were counted by thousands. The fruit of his toils was rapidly gathered by his successors. Bishop Heber, writing in 1826, says, "There are in the south of India about two hundred Protestant congregations," and he estimated their number at about fifteen thousand. Many were undoubtedly merely nominal Christians, as the Lutheran Missionaries were much less exacting in the qualifications they demanded for admission to the sacraments, than later missionaries have felt it their duty to be; yet considering the purity of their preaching and the devout spirit in which their labours were conducted, a large measure of piety must have been the result. These missions have since come under the patronage of the London Society for the Propagation of the Gospel, and the superintendence of the Anglican Bishop of Calcutta.

Less cheering in its results, but memorable for self-sacrifice and patient endurance, was the Danish mission to Greenland, commenced in 1721, by Rev. Hans Egede. This devoted man had for thirteen years felt a desire to convey the gospel to that inhospitable country, and made repeated ineffectual attempts to carry it into execution. At length he succeeded in raising a subscription of eight thousand rix dollars, and purchased a ship to convey himself and several settlers, who proposed to winter in Greenland. The King sanctioned and aided the enterprise, and settled upon Mr. Egede a salary of three hundred dollars a-year. On their arrival they proceeded to erect a habitation, much to the displeasure of the natives, who called on their conjurors to destroy them. Mr. Egede attempted, without success, to convey to the people a knowledge of the most important facts of revealed truth by pictures, but the following year he gained some familiarity with the language, and was able to undertake oral instruction. The arrival of a colleague in the succeeding year,

strengthened his hands, but though the people listened attentively to what was told them, they showed no personal interest in his preaching. Some of them, indeed, seemed pleased with the doctrine of the immortality of the soul, but the impression produced was faint, and their curiosity was soon satisfied.

In 1728, the king of Denmark resolved on prosecuting the work with increased energy, and a large colony, with additional missionaries, was sent out, and established a new settlement two hundred miles northward of Good Hope, the station founded by Mr. Egede. But the severity of the winter and the ravages of a malignant disease made them discontented, and the accession of Christian VI. to the Danish throne put an end to the enterprise. The colonists were ordered home, Mr. Egede's salary was stopped, and he was offered the alternative of returning with the rest, or remaining on his own responsibility with such persons as he could induce to stay with him. He obtained a supply of provisions for one year, and ten men to remain during the winter, and with a heavy heart bade adieu to his two colleagues, who returned with the colony.

A vessel arrived the next year with provisions, and having a valuable return cargo, the king was encouraged to renew the trade, and made a generous donation to the mission. This intelligence gave fresh strength to the lonely missionary, but his faith was doomed to a severer trial. A young Greenlander, who had visited Denmark, came back, and shortly after died of a disease that proved to be the small-pox. The contagion spread rapidly, and raged for twelve months, with such fatal effect, that for thirty leagues north of the settlement the country was almost wholly depopulated. Such was the alarm and consternation of the natives at this visitation, that many committed suicide. Mr. Egede, in conjunction with the Moravian missionaries, who had recently arrived in the country, did all that untiring benevolence could do, to alleviate the physical sufferings, and comfort the hearts of the unhappy Greenlanders; they were much affected by his kindness, and manifested the liveliest gratitude.

The mission was reinforced in 1734, by the arrival of three assistants, one of them a son of Mr. Egede. The venerable pioneer, regarding the number as wholly inadequate, returned to Denmark. His representations led to the establishment of several new colonies, and the sending of additional missionaries. But the efficiency and interest of the Danish mission shortly declined. It had not been

wholly in vain, but its fruits were scanty, and the chief agency in imparting Christianity to Greenland, was now manifestly committed to the United Brethren or Moravians.

This extraordinary band of Christian disciples, the feeble remnant of a once numerous body, that for a century and a half, against powerful enemies, maintained the doctrines of revealed truth in Bohemia and Poland, found a refuge from persecution on the estate of Count Zinzendorf, at Bethels-dorf, in Upper Lusatia. Thousands had been driven into banishment, and in their scattered condition they and their descendants had either been absorbed into other communions, or had lost, in a great measure, the power of that faith which had been sealed with the blood of so many martyrs and confessors. The whole congregation at Hernhutt, the name by which their settlement in Lusatia was known, did not exceed six hundred persons. Yet so ardent was their zeal for the honour of their Lord, that in ten years they sent forth missionaries to Greenland, the West Indies, Africa, North and South America, and their enterprises have been crowned with a success proportioned more to the simplicity and earnestness of their faith, than to their apparent resources. The language of a distinguished English essayist,* although somewhat too sweeping in its terms, has a basis in truth: "The nations which separated themselves from Popery, protested against the pontiff, but did not pronounce for Christ. Small communities, and only very small ones did; principally the Moravians." Without assenting to the negative proposition in its full breadth, it cannot be gainsaid that this humble company of saints showed an unworldly, self-sacrificing devotion, that contrasted most signally with the prevailing spirit of more powerful churches.

It was in the year 1732 that, after some conversation on the possibility and duty of conveying the gospel to heathen nations, two young men, Matthew and Christian Stach, offered to go as missionaries to Greenland, and in the ensuing spring proceeded to Copenhagen, to make arrangements for their voyage. "There was no need," says one of them, "of much time or expense for our equipment. The congregation consisted chiefly of poor exiles who had not much to give, and we ourselves had nothing but the clothes on our backs. We had been used to make shift with little, and did

* Walter Savage Landor

not trouble ourselves how we should get to Greenland, or how we should live there. The day before our departure, a friend in Vienna sent a donation, and a part of this we received for our journey to Copenhagen. We now therefore considered ourselves richly provided for, and would accept nothing from any person on the road, believing that He who had sent to us so timely a supply, would furnish us with every thing requisite for accomplishing our purpose." No words could portray the spirit of their holy enterprise more vividly than this artless statement. No wonder that He, who had not where to lay his head, and yet ever went about doing good, honoured the faith of these humble disciples!

At Copenhagen, they were kindly received by the king, who approved of their purpose, and gave them a letter in his own hand, commending them to the friendship of Mr. Egede. Without solicitation they were provided by many excellent persons, who admired their zeal, with sufficient money to defray the cost of their voyage, materials for a house, and a variety of necessary articles for their settlement. On their arrival in Greenland, they established themselves at a place which they named New Hernhutt, and under the instruction of Mr. Egede, commenced the study of the language, which they learned with great difficulty. The terrible visitation of the small-pox, shortly after, engrossed their attention, and after it was over they were attacked by a violent disorder, by which they nearly lost the use of their limbs. On their recovery, so great was their discouragement at the depopulation of the country and the indisposition of the natives to associate with them, that they began to think of returning to Europe, when the arrival of two assistants in 1734, and the information that the congregation at Hernhutt were resolved to support them to the utmost of their power, renewed their courage. During the first five years of their settlement they endured great hardships, and found almost insuperable obstacles in attempting to communicate instruction. Sometimes they were reduced to the verge of starvation. The people were extremely capricious in their treatment of them. Now they would attend with apparent interest to their preaching, and again treat it with the utmost contempt; they even displayed at times a degree of personal enmity to the missionaries, which was enough to weary any common measure of benevolence.

But in the summer of 1738, an event occurred which confirmed their faith, and at the same time imparted to them a valuable lesson.

One of their number, John Beck, was called upon by a company of natives while transcribing a translation of a portion of the New Testament. They were curious to know what he was writing. After reading to them a few sentences, he gave them a brief account of the creation and the fall of man, and unfolded the plan of redemption, upon which he discoursed with much energy and feeling. He then read from the Gospel of St. Luke, the narrative of Christ's agony in the garden. At this point, one of his auditors, named Kayarnak, stepped forward, exclaiming, "How was that? Let me hear that again; for I, too, am desirous to be saved." The missionary, deeply affected, resumed his discourse, describing the principal scenes in the life of the Saviour, and explaining the way of salvation. While thus engaged, he was joined by his brethren, who had been absent on business; they united with him in uttering "all the words of this life" to the eager listeners. Kayarnak was led to take up his abode with the missionaries for further instruction, and soon gave evidence that the truth was received into his heart. Others were led by him to receive instruction, and it became evident that the mission was not established in vain.

These events were not less admonitory than encouraging to the missionaries. Up to this time they had kept in the back-ground those essential doctrines which they regarded as more sublime and mysterious, aiming to conduct their hearers by a gradual process, dwelling on the attributes of the Deity, the depravity of man, the nature and demands of the divine law. By these events, they were taught the old but still needful lesson, that "the foolishness of God is wiser than men." The doctrine of the Cross vindicated itself as "the power of God and the wisdom of God." Thenceforth they built on this foundation, and it failed them not. At the close of the year 1748, two hundred and thirty-eight Christian Greenlanders were settled at New Hernhutt. The limits of our present sketch do not admit of a full history of this, or of the other missions of the United Brethren. It is sufficient for its general purpose to remark, that to the present day, their settlements remain as a lasting monument to the unwearied benevolence and divinely instructed wisdom with which their labours of love were prosecuted, shedding upon that inhospitable region the genial beams of a consoling and transforming faith.

Their mission in the West Indies was commenced in the same year with that in Greenland, and originated in one of those slight

incidents which in the order of providence are productive of great results, because they are observed by minds capable of viewing common objects in their relations to great truths and noble pursuits. In this aspect the simple faith of the humble Moravians, apprehending the sublime purposes of Christianity, and intently seeking the means of their accomplishment, bears an analogy to that penetrating philosophic insight, which, from the swinging of a cathedral lamp, or the fall of an apple, receives suggestions of the most far-reaching laws of nature.

Count Zinzendorf being on a visit to Copenhagen in 1731, his servants became acquainted with a negro named Anthony, who stated in conversation that his sister in the island of St. Thomas, with others of their unhappy race, felt their want of religious instruction, and earnestly desired that some persons would impart to them the knowledge of the gospel; but added that it would be necessary for those who attempted it, to share in the toils of those whom they taught. On repeating this at Hernhutt, two young men immediately offered themselves for this self-denying service. Their proposal was not immediately acted on, but, in the following year, one of them, Leonard Dober, was authorized to undertake the mission, and another of the brethren named Nitschman was deputed to bear him company on his voyage, and return after he should have reached his destination. They were received at Copenhagen, and on their way thither, by persons who treated their purpose as foolishly romantic, but they persevered, and soon found a passage to St. Thomas, where they arrived in December. A friendly planter received them into his house, and gave Nitschman, who was a carpenter, work sufficient to maintain both. They sought out Anthony's sister, and soon had a number of eager listeners. But in four months it became necessary for Nitschman to return, and Dober, who was by trade a potter, found it impossible to support himself by his handicraft. For a time he was employed as tutor to the Governor's son, but as this occupation so absorbed his time that he had no leisure to pursue his chosen work, he gave up his situation, and lived in great poverty, gaining a scanty subsistence by watching on plantations and other services.

The ravages of pestilence and an insurrection of the slaves in 1733 interrupted his work. While he was struggling with poverty and enfeebled in health, a party of fourteen brethren arrived, a part of them to conduct this mission, and the rest to commence a new

one on the Island of St. Croix. Dober himself returned to Hernhutt, having been chosen an elder of the congregation. But the brethren he left behind unhappily fell victims to the climate, and the enterprise was suspended till 1735, when two new labourers, Frederick Martin and John Bonicke, resumed it. Their efforts were crowned with success. They soon had a congregation of two hundred hearers, three of whom made a satisfactory profession of their faith. In 1737, so evidently beneficial were the results of their labours, that some of the planters aided them in purchasing an estate.

This favour from the planters was of short duration. They soon began to manifest hostility to the mission, which was stimulated by the bigotry of some ministers of the reformed church, taking exception to the validity of Mr. Martin's *orders*. The slaves were forbidden to meet their teachers, and flogged for disobedience; on a groundless pretence, Mr. Martin and his assistants were imprisoned. The effect was only to deepen the hold of their instructions upon their congregation, which now consisted of eight hundred persons. At this juncture, Count Zinzendorf visited the island, and, struck by a measure of prosperity exceeding his expectations, exerted himself with success to procure the release of the missionaries. After his departure, the persecution was renewed, but the subject being presented to the king of Denmark, his Majesty sent letters confirming the right of Mr. Martin to preach and administer the sacraments, an authentication of his orders, which, if not very apostolic in form, was sufficient in fact to prevent further opposition on that score. From this time the mission, and others in the West Indies, were prosecuted with zeal, and their results were in the highest degree satisfactory.

The missions of the Brethren in North America, as illustrations of unflinching perseverance in the cause of Christian benevolence, are worthy of enduring commemoration; but were doomed to suffer continually from the malign influence of rapacious civilization, and the havoc of almost perpetual war, lending to them an aspect of profound sadness. In this respect they exhibit, in a more extreme degree, the same character which distinguished all early missions among the red men. But the evil was much mitigated in those first undertaken by the agency of the New England churches, from causes inherent in the foundation of those colonies. As these missions were commenced before the Moravians entered upon their work in North America, they demand our first attention.

Among the objects contemplated by the planting of the Plymouth and Massachusetts Colonies, as avowed by their founders, and set forth in their charters, the conversion of the savages to Christianity was prominent. Their first purpose was to provide an asylum, where, free from the restraints imposed by the civil and ecclesiastical policy of England, the Christian church might be organized in a form, as they believed, more consonant to the primitive model, and the doctrines of Christianity, as they deduced them from Scripture, preached without the forced admixture of dogmas and rites imposed by act of parliament; their second was to make the aboriginal races participators of these blessings. The first prompted a jealous resistance to the introduction of any adverse opinions or customs, which was carried, in the province of Massachusetts, to an extreme inconsistent with the rights of conscience. The second, though its execution was delayed by the cares incident to a new plantation, commenced under circumstances of such peculiar hardship as tried the endurance of the Pilgrims, prompted very early action. Individuals made some exertion to recommend the gospel to the natives with satisfactory, though limited results, and in 1636 the colony of Plymouth enacted a law to provide for preaching among the Indians. A similar act was passed in 1646, by the legislature of Massachusetts, and in that year John Eliot, who had begun the study of the native language five years before, commenced preaching at Nonantum, now a part of Newton. He found attentive and serious hearers; several of them requested admission to English families, that they might be taught the Christian religion, and a large number offered their children for instruction. A settlement of "praying Indians" was formed at Nonantum, and removed to Natick in 1651, and ten years later a church was organized. But the labours of Eliot were not confined to this congregation. He translated the Bible and several catechisms, tracts and school-books, into the Indian language, and travelled extensively through the wilderness, with an energy and endurance which well entitled him to be called "the Apostle of the Indians." He died at the ripe age of eighty-six;—his last words were, "Welcome joy!"

Thomas Mayhew, in 1643, commenced his labours among the Indians on the island of Martha's Vineyard. Three years after he sailed for England to solicit aid. The vessel was lost, and his father, Thomas Mayhew, governor of the island, devoted himself at the age of seventy to the same work. He laboured for about twenty-

three years, and was succeeded in his ministry by his grandson. Five generations of the family kept up the pastoral succession among the Indians of that island, until 1803. In the Plymouth colony a congregation was early gathered at Marshpee by Rev. Richard Bourn, who laboured forty years in this and neighbouring towns and villages. Others worthy of commemoration participated in the enterprise, and in 1675 there were fourteen settlements of Christian Indians with a total population of 3,600, twenty-four regular congregations, and twenty-four Indian preachers. With Christianity they were instructed in the arts of civilized life. They addicted themselves to agriculture, were characterized by orderly and industrious habits, sustained schools, and observed a high standard of social morals. These results awakened a missionary spirit in England. A society was organized for the propagation of Christianity in North America, and raised a fund yielding £500, which was applied to the circulation of the Bible and the support of missionaries. The formation of the Society for promoting Christian Knowledge by members of the church of England, in 1698, is ascribed by Bishop Burnet to a spirit of emulation aroused by the example of the non-conformists. Other societies followed, so that New England may be said to have received the rays of the morning star, that heralded the dawn of that day of missions whose ascendant now illumines the church.

The year 1675 was signalized by the commencement of "King Philip's war." Philip of Pokanoket, having resolved on the extermination of all the Europeans, made a general league of the several tribes, in which he naturally sought the aid of the Christian Indians. There is no reason to believe that any considerable number of them engaged with him, but they were suspected, and naturally suffered from both parties. Some were slain by the hostile tribes, some fell by the arms of the colonists, who were not always careful to discriminate between the converted natives and the mass of their heathen compatriots, whom a portion of the settlers regarded much as the children of Israel did the Canaanites. The authorities of Massachusetts in order to their protection gathered them into five towns, and five hundred were collected on Deer Island and other islands in the Bay. At the close of the war they found their settlements wasted, their fields ravaged, their hopes blasted, and discouragement settled upon them, from which they never fully recovered. Yet the work did not cease. In 1685 there were 1,439 "praying

Indians" in the colony of Plymouth. In 1698, out of 4,168, the whole number of Indians reckoned within the now united provinces of Plymouth and Massachusetts, 3,000 were said to be converted, and there were thirty Indian churches. Their pagan countrymen had been mostly either exterminated in the war, or absorbed in more distant tribes.

In Connecticut and Rhode Island, the determined opposition of the great sachems prevented the general introduction of Christianity among the Pequots, Narragansetts, and other tribes within their borders, yet the efforts of benevolent men were not wholly in vain. Before the breaking out of Philip's war, over forty Christian Indians were gathered at Norwich, Ct., but for some years little progress was made. In 1743, under the preaching of Rev. Mr. Parks, in Westerly, R. I., a considerable awakening occurred, which resulted in the conversion of sixty, and in a few years there were enumerated about seventy pious persons among the Narragansetts, twenty or thirty among the Moheicans, fifteen or sixteen among the Montauks of Long Island, and a considerable number scattered among the Stonington and several other tribes.

The mission at Stockbridge was commenced in 1734 by Rev. John Sergeant, then tutor in Yale college. He collected about fifty of the wandering Moheicans at that place into a tribe now known as the Stockbridge Indians, and commenced preaching to them with marked success. He organized a school, the provincial government built a meeting-house and school-house, and a town was commenced of houses in the English style. He translated the New-Testament and a part of the Old, with other religious books, and had just formed a project for a manual labour school, towards the endowment of which Mr. Hollis, the munificent benefactor of Harvard College, made a liberal donation, when his course ended. He died in 1749, greatly beloved and revered by his flock. He had done much for them. He found them wretchedly degraded, ignorant and outcast, with no fixed habitations, with the prospect of speedy extinction;—he left a thriving settlement of two hundred and eighteen inhabitants, enjoying the comforts of civilized society and the blessings of Christianity. His associate, Mr. Woodbridge, continued in the charge of the mission till his death, not long after, when Jonathan Edwards was placed at its head. Edwards laboured six years, with satisfaction, but without very decisive success; the works which occupied his leisure—his great treatises on the Will and on Original Sin—con-

stitute the most substantial and enduring fruit of that memorable period of his life. The mission was continued till the Revolution by Mr. West and Mr. Sergeant, son of its founder. After the war the tribe removed to Central New-York; thence by successive emigrations they settled in Indiana, in Michigan, and finally in their present home on lake Winnebago, their church meanwhile coming under the supervision of the American Board of Commissioners for Foreign Missions.*

In 1743 began the short but glorious missionary career of David Brainard. He was born at Haddam, Ct., in the year 1718, was subject to profound religious impressions in his youth, and early fixed on the ministry as his profession, but dated his actual conversion in 1739, in which year he entered Yale College. In 1741 the general religious awakening that spread over New England in connection with the labours of Edwards, Whitefield, and others who partook of their spirit, extended to the college. The ardent and sometimes intemperate zeal, and censorious temper, that characterized not a little of the preaching common at that time,—and that such an excitement, however pure its origin, would naturally generate,—was not without its effect on Brainard. In him, however, it did not, so far as is authentically recorded, lead to any open or scandalous indecorum, and the penalty he paid for it was ever regarded by himself, and it would seem must be justly considered by all, as utterly disproportionate to the offence. In the presence of two or three of his fellows he remarked of one of the tutors, “He has no more grace than this chair.” Some officious person, who overheard the observation, repeated it, adding his belief that the words were uttered concerning one of the governors of the college. The matter was taken up, Brainard was arraigned and examined of his offence, and his companions required to disclose the facts. Their plea that it was a private conversation was overruled, and the whole wrung from them. For this hasty speech and the misdemeanour of once attending the “separate meeting” in the town without leave, he was expelled from the college.

He engaged soon after in the study of divinity with Rev. Mr. Mills of Ripton, and on concluding his theological course was selected by the New-York committee of the Scottish Society for promoting Christian Knowledge, as a missionary to the Indians. His original

* Since the above was written, it is stated that they have made still another removal, to lands in the territory of Minnesota.

destination was New-Jersey, but some difficulties among the Indians in that region, unfavourable to evangelical labour there, led to a postponement of that project, and accordingly he commenced his labours near New Lebanon Springs, N. Y., at a place called by the Indians Kaunameek, where he spent a year, enduring great privations, and enfeebled by illness. He acquired the language, translated some of the psalms, composed forms of prayer, and with the aid of an interpreter superintended a school. He was able to impart such a measure of religious instruction as to effect a decided moral improvement in the Indians, and to awaken a spirit of anxious inquiry for the way of salvation. They earnestly desired him to remain with them, but he was now sent to the place of his original destination in New-Jersey and Pennsylvania, leaving his people at Kaunameek to the instruction of Mr. Sergeant at Stockbridge, where most of them removed.

Mr. Brainard now stationed himself at the Forks of the Delaware, with the design of labouring in the northern part of New-Jersey and Pennsylvania as far as the Susquehanna. His first efforts at this station were far from encouraging. The number of Indians had been considerably diminished in the vicinity, and his hearers were few, but he pursued his work with diligence. Among others he visited some Indians about thirty miles distant, but had only two opportunities of preaching to them before they removed to the banks of the Susquehanna, where he visited them at their request, and remained with them several days. The following spring he repeated his visit, encountering in his journey great perils and hardships. On his arrival he spent a fortnight travelling nearly a hundred miles along the river, and preaching with various success; but in consequence of his exposures in the wilderness, was seized with a severe and dangerous illness. On returning to his own abode, he found himself so enfeebled in body and desponding in spirit, that he was inclined to abandon the work, but subsequent events renewed his energies.

Having received intelligence of some Indians at Crossweeksung, about twenty miles from Amboy, towards Bordentown, N. J., which opened a prospect of usefulness there, he visited them in June, 1745. The first view of this field was far from promising. The natives were widely scattered, and his first congregation consisted only of four women and a few children. But they were so much interested in what they heard as to set off immediately a distance

of ten or twelve miles to invite their friends, and his audience soon amounted to more than forty. They had been indifferent, if not hostile to Christianity, but now all seemed desirous of hearing the truth, and invited him to preach twice a day that they might gain the utmost profit from his visit. He shortly had the happiness of witnessing the conversion of the interpreter and his wife, both of whom gave the fullest proof of their pious sincerity, and the former was particularly useful as an assistant. On his second visit to Crossweeksung he found as the result of his previous labours and those of Rev. William Tennant, who had preached there in the interim, a remarkable spirit of inquiry and intense conviction of the truth. An awakening followed, characterized by all those evidences of divine power which distinguished the revivals under Edwards and Whitefield. He remained there a month, and fifteen adults made profession of their faith.

Some Indians from the Forks of the Delaware, who had been present, and witnessed these events, were much impressed by them, so that on his return to that place he found new encouragement to labour for their salvation. Thence he revisited the banks of the Susquehanna, but though he found some attentive listeners, he had no special success.

His third visit to Crossweeksung was marked by the same satisfactory results as he had previously witnessed. His preaching was with great power, and its fruits were precious. He commenced a catechetical exercise, and in 1746 a school for Indian children under a competent and faithful teacher was begun. Measures were taken to form the people to habits of regular industry, and to secure to them their lands, the possession of which their former habits had endangered. A regular settlement was formed at Cranberry, fifteen miles distant, land was cleared, and in about a year they had eighty acres of ground under profitable cultivation. A church was organized, and twenty-three received the communion,—the absence of a considerable number unavoidably deferring their admission to the sacrament.

But the zeal of Brainard was greater than his feeble frame could sustain. Another journey to the Susquehanna tried his powers of endurance to the utmost. On his return he administered the Lord's Supper to his church, now numbering nearly forty members, and at the close of the service found himself scarcely able to walk. He still attempted to labour, and even addressed his flock from his bed. In November he was compelled to leave them, and travelled leisurely

to Northampton, where he was received into the family of President Edwards. He lingered in a consumption till the 9th of October, 1747, and then entered into rest in the thirtieth year of his age. The record of his life by Edwards held up his career to the admiration of the Christian world, and it is interesting to note that the missionary devotion of William Carey and Henry Martyn, was nourished, if not kindled, by the contemplation of his brief but triumphant course.

His bereaved flock was placed in charge of his brother, John Brainard, who died in 1783. Under his ministry the congregation increased to two hundred. His successor was Daniel Simmons, an Indian, who soon proved himself unworthy of the trust, and was deposed for his irregular conduct. The mission was supplied with occasional preaching by neighbouring pastors, and ultimately, the congregation being reduced to eighty-five, was absorbed in the Stockbridge tribe.

The first North American settlement of the Moravian Brethren was in Georgia, in 1735, where they commenced preaching to the Creeks, but the breaking out of war with the Spaniards in Florida, compelled them to desert their plantations, and retire into Pennsylvania. In 1740, Christian Henry Rauch arrived at New-York, and soon stationed himself at Shekomeko, an Indian town on the border of Connecticut. Here his preaching resulted in the conversion of some of the savages, but the whites in the neighbourhood, who had no desire for the improvement of the Indians, instigated some of them by slanderous reports to attempt the life of their teacher. His meekness and evident benevolence soon dissipated the effects of these machinations, and his labours were resumed with success. Count Zinzendorf, in visiting the several American stations, came to Shekomeko in 1742, and witnessed the gathering of the first fruits of the mission by a public profession of faith. Additional missionaries arrived soon after. Indians came from a distance of twenty miles to hear the word, which was with power. Early in 1743, ten were admitted to the communion, a chapel was erected, and at the close of the year the number of credible believers was sixty-three.

But the class of settlers who made gain by the vices of the Indians, were determined to uproot the mission. Other means failing, they raised a panic by representing the Christian Indians and their

teachers as in league with the French. At that time, such an alarm was all too powerful to admit of calm and reasonable measures. The brethren were harassed by prosecutions. They were acquitted, but acts were passed imposing the oath of allegiance on "suspected persons,"—and suspicion was never wanting,—till in 1746 the legislature prohibited them from imparting religious instruction to the Indians. The settlement was broken up, and its scattered members took refuge from persecution in Bethlehem, Pennsylvania, near which they succeeded in founding a new town named *Gnadenhutten*, or Tents of Grace. Here for several years they enjoyed prosperity, and the congregation increased to five hundred persons. The fruits of piety were exhibited in a well-ordered, industrious community, attentive to the education of children, and forming a centre from which the truth was radiated far into the surrounding wilderness. But in 1752 the Iroquois, having allied themselves with the French, as it afterwards appeared, and desirous of attacking the whites in their neighbourhood, demanded their removal. A part complied, but their number was made up by other settlers. Their peace, however, was of short duration. In 1755 their settlement was attacked, several of the missionaries were murdered, their buildings burned and fields ravaged. Most of the congregation escaped the fate intended for them, and found shelter at Bethlehem. During the continuance of the war, they found little molestation, though kept in constant alarm by threats of hostility from the savages, who were indignant that they would not take up arms against the English, and from the colonists, who affected to believe them in league with the French.

The return of peace brought no peace to the Christian Indians. Men, greedy to exterminate the whole race from the continent, availed themselves of every excuse to attack them. If an outrage was committed by savages, it was at once sought to be avenged on the Moravian settlements. They were threatened with a conspiracy in 1763, which aimed at no less than their entire destruction. The government compelled them to give up their arms, and removed them to Philadelphia. Blind popular rage was roused against them to such a degree that it was necessary to protect their lives by an armed force. The governor attempted to send them to New-York, to put them under guard of the British army, but the governor of New-York forbade their coming into that province. They were brought back to Philadelphia, and lodged in barracks. Here they

remained for more than a year, their numbers thinned by the small-pox, at the expiration of which time, all the charges so industriously circulated against them having been proved groundless, they were assigned a tract of land on the Susquehanna. Here they made a new settlement, which they called *Friedenshutten*, or Tents of Peace. A large congregation was soon gathered, whose reception of the truth amply rewarded the zeal and patience of the missionaries. Another station, named *Friedenstadt*, or the Town of Peace, was made on the banks of the Ohio, at the junction of Beaver Creek, and to this, in consequence of the treachery of the Iroquois in conveying to the English the lands before sold to the brethren, the settlers at *Friedenshutten* were compelled to remove. A town named *Shoenbrunn*, or Beautiful Spring, was also founded on the Muskingham, and soon after another was commenced about ten miles below, named *Gnadenhutten*. Occasional hostilities disquieted them, but their character made them many friends, and they were encouraged to build a third town. So successful were their labours, that in 1776 there were four hundred and fourteen Christian Indians on the Muskingham.

The breaking out of the revolutionary war exposed them to the same jealous hostility that had proved so fatal in the war of 1755. The Indians of the northwest were allied with Great Britain. The neutrality of the Moravians caused each party to suspect them of favouring the other, and they were alternately threatened with destruction by both. In 1781 the British commander at Detroit sent a force that removed them to the Sandusky river, and then left them in the wilderness, where they suffered greatly from famine. A portion who had been sent as prisoners to Pittsburgh, returned to their former home. They were followed by a band of ruffians, who pretended to a fanatical belief that it was their religious duty to exterminate the Indians. Warning was sent to their victims, but too late. The Indians were told by their treacherous enemies that they should be conducted in safety to Pittsburgh, where they would be protected from all harm. When they had given up their arms, they were ordered to prepare for death the next day. They spent the night in singing, prayer and exhortation, and on the following morning were butchered in cold blood, only two escaping. The murderers then proceeded to Sandusky, but their intended prey had escaped. The missionaries had been removed by the British commander, and held as prisoners at Detroit, while their people were scattered.

The Brethren were now advised to relinquish their labours, but no persuasion could induce them to separate their lot from the people for whom they had already endured so much. Repeated attempts were made to renew their settlements in different places, and finally the remnant of their flock found a shelter in Canada West, where a small congregation has been preserved, a record as well of the persistent zeal of its founders, as of the unchristian spirit that reigned among the European colonists, and characterized much of their conduct towards the unhappy aborigines.

The settlements on the Muskingham were renewed at the close of the revolutionary war, and for a time were continued with a measure of success. But the Indians were fast melting away before the progress of the whites, and their last settlement in the north-western United States was relinquished in 1822. A mission to the Cherokees is still maintained, but those since founded by the American churches cast it comparatively into the shade.

A complete view of Indian missions in North America, would not fail to include at least a passing notice of Dr. Wheelock's Seminary for the education of Indians and of missionaries,—founded in 1748, at Lebanon, Ct., and afterwards removed to Hanover, N. H.,—an institution sometimes confounded with Dartmouth College; of the life and usefulness of Rev. Samson Occum, distinguished as an effective Indian preacher; of the forty years' ministry of Kirkland, among the Indians of New-York; and of others who did their part toward the rescue of the aboriginal tribes from the fate which uniformly overtakes savages when brought into conflict with civilization, unless it is arrested by the conservative force of Christianity. The proper effect of these benevolent efforts was greatly impaired by the vices and rapacity of the European settlers, few of whom seem to have been at all under the restraints of justice or charity in their conduct towards the red men, and by the wars in which European policy involved the colonies. But that any remnants of the once powerful tribes formerly inhabiting the country east of the Alleghanies have been preserved, is to be attributed to the elevating influences of Christianity, imparted by those devoted men whose labours have been reviewed, sustained by active charity in Europe and America.

The missions of the Moravian Brethren in South America were commenced in 1738. A gentleman in Amsterdam invited some of

them to settle on one of his plantations in Berbice, Dutch Guiana, for the instruction of his slaves. Messrs. Dæhne and Guettner complied with the request, but were hindered from accomplishing the object of their mission by the hostility of the stewards and managers of the estates. As the congregation at Hernhutt were unable to support their missionaries, and no favour was shown them at the scene of their intended labours, they were compelled to maintain themselves by constant toil, while the slaves were tasked with such severity as to allow them no time in which to receive instruction. At length they were presented with a tenement and a small tract of land in the interior. In default of opportunities to instruct the slaves, they gained the confidence of some Indians in the neighbourhood, and communicated to them the truths of the gospel. The mission was reinforced from Europe, and the work was pursued with energy and perseverance. In 1748 thirty-nine converts had been gained, who erected their huts in the vicinity of the station. The Indians from other parts of the country came for instruction, and the missionaries were greatly encouraged.

But the government became jealous of their proceedings, and determined to arrest them. The Christian Indians were forbidden to settle at the station, and the missionaries were compelled to pay a tax for each of them, to take the oath of allegiance and to bear arms. Some of them, rather than submit to such vexatious requisitions, returned to Europe, but the others resolved to adhere to their congregation, which in 1756 amounted to nearly three hundred persons. Pestilence and famine blighted their harvest, so that in three years the station was comparatively deserted, and, in 1763, in consequence of an insurrection of the slaves, the mission was broken up, and the brethren retired from the field.

A settlement was begun in 1739, on the Sarameca river in Surinam, which they called *Sharon*, but before any decisive steps could be taken for the propagation of the truth, dissensions among the settlers led to its abandonment. It was renewed in 1756, and very pleasing success attended their endeavours, but in 1761 a company of Bushmen, as the numerous fugitive slaves in the wilderness were termed, jealous of the Indians who had been formerly employed to recapture them, resolved to disperse the settlement. The attack was made as the congregation were returning from worship, three Indians were killed, eleven made prisoners, the remainder with their teachers were scattered, and their dwellings plundered. Though

many returned, and the mission was prosecuted for some years, yet it never recovered from the calamity. The Indians still feared their implacable enemies, their number gradually declined, and the place was finally abandoned in 1779.

Contemporaneously with the settlement of Sharon, Mr. L. C. Dæhne established himself on the Corentyn. The Indians who accompanied him and aided in clearing the land, soon deserted him, and he was left alone in the midst of the wilderness for two years, exposed to serpents and wild beasts, and to the violence of savages who threatened his life. A company of fifty Caribs came armed on one occasion, and surrounded his dwelling. His mild address and frank demeanour disarmed their hostility, and they left him with many expressions of friendship. He was joined by three other missionaries in 1759, and by some Christian Indians from other settlements, and it was not long before they began to reap some fruit of their labours. The slave insurrection of 1763 caused a temporary suspension of the mission, and on the restoration of quiet a new station was founded twenty miles up the river, which they called *Hope*. The sentiment which suggested this name was justified by the event. Slowly but certainly they were enabled to go forward, a school was established, and at the close of 1793 upwards of one hundred and fifty inhabitants were collected at the station, and about one hundred Christian Indians resided in the neighbourhood. Disease and famine sent many of the heathen Indians to Hope, and in 1799 about three hundred resided there. Their number was soon after reduced one-half by small-pox and other causes. In 1806 the whole settlement was destroyed by fire, and this calamity was followed by an epidemic which swept off nearly all the members of the church. The rest of the congregation became disaffected, and the settlement was deserted. Here ended the efforts of the brethren among the aborigines in Guiana. They had been rewarded by substantial though limited success, but the evils incident to a colonial state, aggravated by the effects of slavery, had proved too strong for them. The jealousy of races, heightened by that of caste, and inflamed by mutual wrongs, exposed them to continued hostility from opposite quarters, so that one station after another was founded, flourished for a time, and was deserted. Greater and more permanent results followed their labours among the African race. The Bush negroes rejected the truth, though it was faithfully preached among them for nearly forty years. During that period not more than fifty-six per-

sons professed to believe the gospel, and the enterprise was abandoned in 1810. But among the slaves Christianity made more satisfactory progress.

The original design of the Moravian brethren in attempting their missions in South America, was to benefit the slaves, but the inhabitants were strongly prejudiced against them, and they were not permitted to take any immediate steps for the accomplishment of their benevolent purpose. But Christian Kersten and a few others who engaged in business at Paramaribo, neglected no opportunity to instruct such negroes as they hired. In no long time, three of them gave evidence that the truth had wrought with transforming energy upon their hearts. By degrees the missionaries lived down the prejudices that had so long obstructed their efforts. In 1776 several negroes were admitted to a public profession, a church was soon after erected and a congregation gathered, numbering in 1779 more than a hundred persons. During the war between England and Holland that followed in the wake of the French revolution, the mission was cut off from all communication with Europe, and prevented from receiving any of the succour which they so much needed. Yet though few in numbers, they had large resources of faith and patience, the exercise of which had its reward. In 1803 their converts numbered three hundred and fifteen, not including catechumens and other attendants on public worship. The church made a gradual but steady progress in numbers and in moral elevation for twenty years. In 1820 they numbered a congregation at Paramaribo of over nine hundred persons, of whom seven hundred and twenty-two were communicants; and counting those not immediately connected with the town congregation there were in all 1154 negroes under their care. Their visits were extended to the neighbouring plantations with much profit, and the celebration in 1827 of the fiftieth anniversary of the gathering of their first converts, was an occasion of great solemnity and public gratitude.

The Moravian mission in Labrador was naturally suggested by the conjecture that the Esquimaux were nearly allied to the Greenlanders. The rigorous climate, scanty subsistence, and numerous "perils of waters" and storms which they must encounter in such an enterprise, were not likely to daunt a people who had planted and sustained with such persevering energy the mission in Greenland, and to whom neither polar snows nor tropic heats had terrors sufficient to shake their benevolent purposes. In 1754, four missionaries

sailed in a trading vessel, and fixed on a spot for their future residence. The vessel proceeding northward, Christian Erhardt, one of the brethren, went in an open boat to converse with the natives, but himself and the mariners were murdered, and the crew being now inadequate to the safe navigation of the ship, the missionaries were obliged to lend their aid, and return to Europe, abandoning their errand. Twelve years after, Jens Hoven, who had been a missionary in Greenland, determined on another effort to introduce Christianity among the Esquimaux. On arriving in Labrador he was kindly received by the chiefs, and addressing them in the language of Greenland found himself understood by them. He disclosed his errand and after a series of friendly interviews took his leave, promising to return with some of his brethren. The next year he again visited them with three associates. For a considerable time they preached with earnestness, but were received with such indifference, and even distrust, that the enterprise was abandoned.

At length, in 1771, a company of fourteen persons set out with the resolution of making still another effort for the salvation of the degraded Esquimaux, and founded a settlement which they called *Nain*. They gained the confidence of the people, but saw no immediate fruit of their instructions. The first clear ray of light that broke upon them was the hopeful conversion of a ferocious and desperate man, who heard their preaching during the ensuing year, and pitched his tent at Nain for the purpose of being taught the way of life more perfectly. Still he had given no decisive evidence of piety when he left them in the autumn. But in February, 1773, his wife came to Nain, bringing the intelligence that he had died "rejoicing in hope." She related that on his first seizure with the illness that ended his life, he prayed fervently and expressed his "desire to depart and be with Christ." He continued to the last to express full assurance of eternal joy. His death made a profound impression on his countrymen, who habitually spoke of him as "the man whom the Saviour took to himself." The seriousness with which the people now listened to their preaching led the missionaries to take measures for the erection of a church and the organization of a regular congregation at Nain. They also founded a settlement in 1775 at Okkak, one hundred and fifty miles to the northward, where was a more desirable residence and a larger accessible population. Here they met with much discouragement, but in the course of six years had gathered a church of thirty-eight persons, besides some catechu-

mens. In 1782 a third settlement, called *Hopedale*, was made south of Nain, but for a long time no visible benefit resulted from their labours at this post.

Indeed, the very slow and partial success of the Labrador mission became a source of much discouragement. Not only were the converts few, but they were persons emphatically "of little faith." They were continually tempted to resume their former heathen practices, and not seldom yielded, especially during the summer, when they left the stations, and were dispersed among their unenlightened countrymen. But the year 1804 brought with it brighter tokens. In that summer some of the congregation at *Hopedale* returned from their wanderings, giving evidence that they had not only been kept from falling, but had enjoyed a deeper spiritual experience. Their conversation was blessed to the awakening of others. The like spirit became manifest at the other two stations, and some whose profession of Christianity had been merely formal were brought to repentance, and gave evidence of a real subjection to the power of faith. At *Okkak*, the effect was to excite the admiration of the heathen to such a degree, that a company of them asked the privilege of settling there, which was joyfully granted. From that time the progress of the mission has been generally steady and hopeful, portions of the Scriptures have been translated and circulated, schools have been maintained, the number of converts has been multiplied, the icy wastes have been made to blossom as the rose.

The Hottentots of South Africa attracted the attention of the congregation at *Hernhutt*, as subjects of missionary labour, as early as 1737, in which year George Schmidt sailed for the Cape of Good Hope, where he was received with great kindness, and proceeded to form a Christian settlement. He preached to the natives through an interpreter, established schools, and had the satisfaction of seeing that his efforts were not in vain. The Hottentots treated him with the utmost veneration, and a most pleasing prospect of enlarged usefulness opened before him. But having occasion to return to Europe in 1743, the Dutch East India Company prohibited the renewal of the mission, on the pretence that the interests of the colony would be injured by it. In consequence of this unexpected action, nothing more was done for the conversion of South Africa till 1792; when three missionaries sailed for the Cape, and were there cordially received by the authorities. A place was assigned them

which they discovered to be the same occupied by Mr. Schmidt. The ruins of buildings inhabited by him and his affectionate charge were discovered, with several fruit trees planted by his own hand, whose life amidst the surrounding desolation, was a welcome type of the unfading vigour of that spiritual life communicated through the word which they preached. They found also a solitary human witness of the work achieved there,—an aged woman, nearly blind, who though she had forgotten his instructions remembered her former teacher, and had preserved a copy of the New Testament.

Such of the people as had any recollection, or had heard of Mr. Schmidt, received his successors gladly; others, through slanders of the Dutch farmers, were jealous of them, but by degrees considerable numbers came for instruction, and listened with the utmost attention and reverence. Before the end of 1793, seven were received to a public profession of their faith. Scarcely, however, had this result been reached, when the mission was threatened by those calamities which war always brings on the colonies of a belligerent nation. The fear of an attack by the French caused the missionaries and all able-bodied members of their congregation to be summoned to Cape Town for the defence of the colony,—a measure which, besides interrupting their appropriate labours, exposed those left behind, and whom there was no time to remove, to great want and suffering. From this they soon recovered on the removal of the danger, but only to find themselves crippled by vexatious and restrictive acts, passed by the colonial authorities at the instigation of their enemies.

While still suffering under these regulations, in 1795, an insurrection was made by a portion of the colonists, having for its object the redress of certain alleged grievances, among which the instruction of the Hottentots was prominent. From this they were delivered by the approach of a British force, which called the Dutch from mutual hostilities to repel a common enemy. The Cape was surrendered to the British, after which the mission enjoyed an interval of repose which was diligently improved. The settlement increased in numbers, the congregation was serious and devout, and the truth was evidently heard with saving benefit. Nor was its religious aspect the sole merit of the station. Neatness, cleanliness, industry and good order characterized the people, to the confusion of those who had slandered the self-denying brethren, their teachers, and those who had treated the attempt to elevate the degraded Hot-

tentot as an enterprise of moral Quixotism. The congregation was decimated by an epidemic fever in the year 1800, but the missionaries found consolation in the comfort with which their humble disciples, strengthened by the hopes of the gospel, met the last enemy. Their numbers were shortly made good; the fame of their settlement at Bavian's Kloof (afterwards named *Gnadenthal*, or Gracevale) spread through the land, and attracted numerous families, who took up their abode with the missionaries, and sought the benefit of their instructions.

On the return of peace the colony was restored to the Dutch, but the new governor protected the mission, restored a tract of land that had been wrested from them, and appointed one of them to serve as chaplain to a Hottentot corps raised for the defence of the colony, in which capacity his conduct received the decided approbation of the government. In 1806, the colony was again and finally captured by the British. The British governor treated the brethren with much kindness, a new station was founded, and their labours were pursued with increased success. From that time the South African Mission has been firmly established. At different times it has met with reverses from the occasional hostilities of the Caffres, and other temporary troubles, but through every vicissitude it has been preserved, a blessing to all brought under its influence, and an active force coöperating with other gracious and providential agencies, for the elevation of a people once deemed among the most hopelessly degraded of the human race.

A decree of the Empress Catharine, granting to the Moravians freedom to settle in the Russian dominions, and to exercise entire religious liberty, encouraged them to attempt a mission among the Calmuc Tartars in Asiatic Russia. Accordingly, in 1765, five missionaries stationed themselves at a point on the Wolga, upon the high road to Persia and India, which from the advantages of its position became a populous town, and received the name of Sarepta. Their object, however, was not to found a city, but to extend the empire of divine truth and love, and with this intent they laboured to impart a knowledge of Christianity to the Calmucs, a body of whom were then encamped in the neighbourhood. The chief was so far pleased with their deportment, that he invited two of them to accompany him in his summer wanderings. They accordingly went, conforming to the Tartar modes of life, and followed the tribe in this manner for two years. They were treated with kindness, and allowed

to preach; but meeting with no success, determined to return to Sarepta, where their labours were limited to such of the tribe as visited the town or encamped in the vicinity. In this way they persevered till 1801, when it appearing that nothing had been visibly gained towards effecting their object, they resolved to teach such Calmuc children as they could collect into a school.

They soon obtained a few pupils for instruction in the German language, among whom was the son of a chief. He was by degrees impressed with the character and affected by the truths of the Bible. In 1808 they commenced the translation of the Scriptures into the Calmuc language, by the aid of the British and Foreign Bible Society. They also ransomed four girls from slavery, who subsequently gave evidence that the truths they heard were blessed to their personal salvation. But the fact that five females constituted the sole fruit of forty-five years' labour, so far discouraged them that the mission was abandoned. It was renewed in 1815, under the patronage of the London Missionary Society, by two of the brethren, who took up their abode among a tribe, about two hundred miles south of Sarepta on the Wolga. They were received with apparent good will, but with some mistrust of their object, which was heightened by the distribution of a few copies of the Gospel of St. Matthew, just translated and published by the Petersburg Bible Society. The curiosity which it excited was succeeded by an apparent uneasiness, lest their religion should be supplanted by one which, they said, was "good for Germans," but unsuitable for Calmucs.

The conversion of two Mongol *saisangs* or nobles, who had been induced to visit St. Petersburg for the purpose of aiding in the translation of the Scriptures, gave a new impulse to the truth. A letter they wrote to their chief, copies of which were circulated by the missionaries, was read with some effect, and in 1818 a man named Sodnom professed his faith in Christ and in the immortal promises of the gospel. In the course of this year, however, the chief became openly hostile to Christianity, and refused the missionaries leave to reside longer among his people. But twenty-two had become so far enlightened as to withdraw from the tribe, and accompany the brethren to Sarepta. The refusal of the Russian government to permit the gathering of converts into congregations under the Moravian discipline, caused the substantial termination of the mission. The few Calmucs who had been brought to a knowledge of the truth were absorbed in the Greek Church, and though the

brethren still maintained their settlement at Sarepta, it ceased to be a centre of missions to the Tartars.

Besides the missions thus briefly sketched, the Moravians attempted, in a like spirit of devotion, to plant the gospel in various other countries, but difficulties that seemed insurmountable compelled them to withdraw. Such were their enterprises in Lapland, West Africa, Algiers, Ceylon, Persia, Egypt, and the Nicobar islands. The work which they have been permitted to accomplish, however, is an imperishable monument of the honour God delights to put upon humble faith, working in love, with the divinely appointed instrument,—truth. While thus devoting themselves to the salvation of the heathen, they have found their own strength increased, and the little band of “Hernhutters” is now a vigorous and growing communion. The enlisting of larger and more wealthy bodies of Christians in the work of missions, has caused their efforts to appear in diminished relief to the eye of men, but they are none the less earnest and useful than when the Moravian stations were almost the only points of light in the wide darkness that so long shrouded whole continents and “the multitude of isles.”

During the last half of the eighteenth century, the state of the Protestant world was highly unfavourable to evangelical enterprise. On the continent of Europe the spiritual vitality of the reformed churches was feeble. In England the power of religion over the mass of society was slight. Whitefield and Wesley had done much to arouse the community, but powerful as the Methodist polity has become, it was at that time in its infancy, and had no sway over the higher and middle classes of society. Meanwhile the established church was lethargic, except politically, and the dissenters also, except as doctrinal disputation aroused an occasional and ungenial activity. In the United States, the revolutionary war exhausted the strength of the people, and of course depressed the churches, in a degree from which they slowly recovered. In New England, moreover, principles were widely diffused which were destined to divide the Puritan churches, and deeply modify the forms of popular theology. At such a time it was not strange if the Great Commission was neglected. But it was not long so to be.

A new spirit of missions in England heralded the resuscitation of the evangelical life of the established church, and the general revival of pure religion in the country. In 1792 Carey and his associ-

ates consecrated themselves to the diffusion of Christianity in the East. In 1795 the London Missionary Society was organized, and the same year was made memorable by the publication of Wilberforce's "Practical View," exposing the hollowness of much that passed for religion in the higher circles of society, and recalling men to the claims of divine truth,—a work that was blessed, in conjunction with the devout labours of Simeon and his associates, to the great increase of evangelical piety. The Church Missionary Society soon began its noble career; other bodies of Christians lent their aid to enkindle the flame of a world-embracing charity; the churches of America followed in their train. Thus, while the tempest raised by the French revolution was sweeping over Europe, and threatening the nations with complete civil and social dissolution; and the more withering blast of infidelity tainted the atmosphere as if to blight the best hopes of the race,—the church was summoned to renew the task committed to the eleven Apostles on the mount of ascension. The enterprise of missions, heretofore pursued by small and isolated bands of Christians, now became a general movement, enlisting continually new energy, till in our day it commands the unanimous approval of evangelical Christendom, and has engaged the service of some of her most honoured sons. In the succession of those whose lives have been given to this glorious work, and who have entered upon their everlasting rest, are many whose memory can never fail to be cherished as among the noblest exemplars of Christian heroism. If, by the contemplation of their self-sacrificing career, any heart shall be made to beat with warmer sympathy for the cause they loved more than their own lives, the labour bestowed on the following pages will not have been in vain.

ology

WILLIAM CAREY.

NOTHING in the origin or early life of William Carey gave promise of the career which in the order of providence he was destined to pursue. He was born at Paulerspury, Northamptonshire, England, August 17, 1761. His grandfather was master of the village school. His father, Edmund Carey, was apprenticed to a weaver, and followed that trade till William, his eldest son, was six years of age, when he was nominated to the charge of the same school. William received a good English education, and his inquisitive and diligent habits led him to make excellent use of his opportunities. He early displayed a taste for the study of geography and history, for the reading of voyages and travels, for drawing, and the observation of nature. He gathered specimens of plants and flowers, birds and insects, with which his apartment was stored, and had a decided partiality for the study of the physical sciences. Romances had their attraction, and he indulged his taste for them to some extent, but he "hated novels and plays." Yet, although perseveringly studious, his active temperament made him eager in the exercise of boyish sports and recreations, and he is recorded to have been a general favourite with those of his own age. His manners were not prepossessing, but his qualities were such as could not fail to excite the attention of observing men. One person used to say "he was sure, if he lived to be ever so old, he would always be a learner, and in pursuit of something further." A gentleman of Leicester remarked, after he was settled in the ministry, that "never a youth promised fairer to make a great man, had he not turned cushion-thumper." But he who endowed him with the gifts that thus seemed to fit him for worldly distinction, led him by a way that worldly observation could not discern, and reserved him for an enterprise, the idea of which had scarcely dawned on the vision of the most far-sighted of his contemporaries.

The moral promise of his youth was less auspicious than his intellectual. His parents were attached to the established church, and he was made familiar with the Scriptures, but was ignorant of evangelical religion, and from his first knowledge of its professors enter-

tained a settled contempt for them. He was intimate with vicious associates, and became addicted to habits of falsehood and profaneness. That from such a condition he should have attached himself to one of the humblest classes of dissenters, become a laborious preacher among them, and ultimately be a pioneer in a work which now commands in a large measure the energies of evangelical Christendom, and the respect of less sympathizing observers, was as improbable, according to any common estimate, as it was in accordance with the ordinary methods of Divine wisdom.

A scorbutic disorder in his face and hands, which was aggravated by exposure to the heat of the sun, unfitted him for employments in the open air, while the circumstances of the family forbade any aspirations after pursuits adapted to the activity of his mind, and at the age of sixteen he was apprenticed to a shoemaker in Hackleton. One of his associates, the son of a dissenter, frequently engaged him in religious disputes. This person becoming seriously attentive to personal religion, became also more importunate in his appeals to young Carey, and occasionally lent him a religious book. He thus gradually gained a knowledge and relish of evangelical doctrines, and became uneasy in view of his own spiritual condition. He resolved to reform his habits, became constant in his attendance at the parish church, and frequented a small dissenting meeting on Sunday evenings, with the idea that by this combination of means, he would secure the favour of Heaven. How distant he was from clear conceptions of the nature of true piety, appears from an incident he relates that occurred at this time. He had taken, among the customary Christmas gifts that the workmen collected, a bad shilling, and attempted to transfer the loss to his master, having money of his to account for. Dreading detection, he prayed for success in the cheat, vowing that if he got safely through it, he would thenceforth give over all his evil practices! He was mercifully detected and exposed, and thus spared from that hardening of his moral susceptibilities which would naturally have followed from success, while it revealed more sensibly the evil of his own heart and led him to seek more earnestly the renewal of his nature.

A whimsical fancy (for in itself it scarcely deserved a better name) was the means of breaking him off from a lifeless, formal ministry, to one more spiritual. Listening to a discourse on the duty of implicitly following Christ, his attention was arrested by the emphatic repetition of the text, "Let us therefore go out unto him without the

camp, bearing his reproach." The idea suggested itself to his mind that the Church of England was the "camp" in which all men were sheltered from the reproach of the cross, and this crude impression led him at once to renounce his ancestral and proudly cherished faith, and to attach himself to the little congregation of dissenters in the village. By reading and reflection he formed for himself a religious creed, the substance of which he ever afterwards regarded as sound and scriptural. The clerk of a neighbouring parish, who had imbibed some mystical opinions, sent a message to him, desiring a conference on religious subjects. They met, and had a warm discussion for six hours. His antagonist addressed him with a warmth and tenderness to which he had been unaccustomed, clearly convicting him of unchristian conduct, and controverting, though unsuccessfully, his doctrines. He found himself unable to admit his friend's opinions or to defend his own. But he became profoundly sensible of his own moral defilement and helplessness, and was soon led to place his entire trust in a crucified Saviour, and to repose his faith in the word of God as the sole standard of truth.

The little company of dissenters at Hackleton having organized themselves into a church, Carey united with them, and there being a considerable awakening, their meetings were more fully attended than usual. At these meetings he was occasionally requested to speak, which he did much to the satisfaction of the people. Subsequently being at the meeting of the association at Olney,—he had not a penny in his pocket, and fasted all day,—he fell in with some friends residing at Earl's Barton. By the advice of Rev. Mr. Chater, they came to Hackleton a fortnight after, and asked him to preach to them. He accepted this invitation, as he said, because he had not the courage to refuse, and visited them twice with such encouragement that he continued to preach there at stated intervals, for three years and a half.* A similar invitation from friends at Paulerspury, his native place, was accepted with the more pleasure, as it gave him an opportunity to visit his parents. His friends were by no means pleased with his desertion of the established church, but their natural partiality was gratified by the acceptableness of his youthful ministrations, and in consideration of it, they tolerated his

* In the account which Dr. Carey gave of his early years, from which this sketch is compiled, there is a remarkable absence of dates, which his biographer has not supplied,—perhaps from inability to do so.

eccentricity. He had the happiness, not long after, to see other members of the family partakers, through grace, of the promise of eternal life which he cherished and preached.

During all this time, while established in the elementary principles of the gospel, his mind was in a considerable degree unsettled on some points of Christian doctrine. His doubts were resolved by the perusal of Hall's* "Help to Zion's Travellers." Some of his friends told him it was poison: but he remarked that "it was so sweet he drank greedily to the bottom of the cup," and he never regretted that he did so. His attention being called to the subject by a sermon, he adopted the views of the Baptists, and received the ordinance of baptism at the hands of Dr. Ryland. Rev. Mr. Sutcliff, afterwards a warm coöperator in the missionary enterprise, remonstrated with him on the irregularity of his preaching. By his advice he offered himself to the church at Olney, and was soon after formally set apart to the work of the ministry. He arrived at this consummation not without sore trials. He had married at the age of twenty, his wife was of a feeble constitution, his business furnished him an inadequate support, which was not sensibly mended by any compensation he received for his preaching. Ordinary men would have fainted with discouragement, but he entered on the ministry not for reward, except he might win souls for his hire, and the same motives that led him into the work, sustained him unfalteringly in its prosecution.

He now settled at Moulton, a step which did not much improve his outward circumstances. He attempted to sustain himself by a school, which failed, and he was driven to labour at his trade, a fact that afterwards pointed the famous jest of Sydney Smith about "consecrated cobblers." But on the whole, the period of his residence there was among the most important of his life. By an exact economy of time he made rapid progress in knowledge. It was here that he began the acquisition of languages, exhibiting that master talent which was destined to be the ground of his lasting fame, and what he valued more, his enduring usefulness. It is related that a friend having given him a volume in Dutch, he forthwith procured a grammar, and learned that language. His mind was quickened by intercourse with men whose names are now

* Rev. Robert Hall, senior.

the exclusive property of no religious sect, especially with Fuller and Pearce. Here, above all, was kindled in his bosom the missionary spirit, which he cherished and communicated to others, till their hearts glowed in sympathy with his own.

While teaching his pupils geography, his thoughts were turned to the moral condition of the world, and once fixed there, could not be diverted. On the wall of his workshop was suspended a large chart, in which were inscribed notes on the population and religion of various nations, and with this he occupied his thoughts while earning his scanty subsistence. Here he meditated the great theme, not with mere sentimental pity or the fervour of romantic enthusiasm, but with a calm and duteous sense of responsibility to God, and in a spirit of fidelity to the great commission of his Redeemer, in pursuance of which, though at first with an imperfect sense of its comprehensive magnitude, he had begun to proclaim the gospel. No voice from without cheered his lonely studies; the Divine Spirit visited him alone, prompted his aspirations and gave energy to his infant purpose.

By persevering effort he succeeded in engaging a few persons in his plans. As early as 1784, at a meeting at Nottingham, it was resolved to set apart the first Monday evening of each month as a season of united prayer for the conversion of the world, an appointment now of nearly universal observance. It was about this time, at a meeting of ministers at Northampton, that he broached the question of "the duty of Christians to spread the gospel among heathen nations." Mr. Ryland, Sen., received the suggestion with surprise, and called him an enthusiast. His zeal was not to be damped, however, but he was content to "bide his time." He composed a pamphlet on the subject, which, at a later period, when his plans had ripened into a regular missionary organization, was given to the world at the request of his associates.

In 1789, the straits to which he was reduced led him to think of a removal to a more desirable residence, when he was called to settle at Leicester. There his circumstances were somewhat meliorated, he found ampler opportunities for acquiring knowledge, and his sphere of usefulness was enlarged. Yet he still found it necessary to teach a school for his support. No pressure of occupation, however, could divert his mind from the theme he had so long cherished. In the spring of 1791, at a meeting at Clipston, Northamptonshire, Mr. Fuller and Mr. Sutcliffe preached on the subject, and Mr. Carey then urged the formation of a society. Regarding the proposal as prema-

ture, they requested him to publish the pamphlet which they knew he had in manuscript. He did so, and a year afterwards, at Nottingham, preached his memorable discourse from Isa. 54: 2, 3, drawing from the text these exhortations that have long been the motto of Christian enterprise,—“Expect great things from God: attempt great things for God.” The meeting caught the spirit of the discourse; it was resolved to organize a society, and in October, at Kettering, a plan was matured, a committee appointed and a subscription commenced. The sum subscribed was thirteen pounds, two shillings and sixpence,—an humble beginning that made a fine mark for scoffing wits. At this meeting Mr. Carey promptly offered himself, and was accepted as a missionary to India. His determination was announced to his father with that modest composure which uniformly characterized him. “To be devoted, like a sacrifice, to holy uses,” he says, “is the great business of a Christian.—I consider myself as devoted to the service of God alone, and now I am to realize my professions. I am to go to Bengal, in the East Indies, as a missionary to the Hindoos. I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable and important work that ever any of the sons of men were called to engage in.” But his calmness was not the result of insensibility, for he adds, “I have many sacrifices to make; I must part with a beloved family and a number of most affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Lord’s day. But I have set my hand to the plough.” The fruit of his long and lonely struggles now began to spring up in his sight. It was but a handful of corn, but he knew the fulness of the Divine promise, and was assured that it would one day “shake like Lebanon.”

The obstacles to the enterprise on which these faithful brethren had entered were numerous and perplexing. The attempt was new, they had no clear precedents to guide them, and they must strike out their own path. Their means were scanty. The church at Birmingham, through the ardent zeal of their pastor, Samuel Pearce, nobly responded to the voice that summoned them to “attempt great things,” and raised the subscription for the committee to nearly one hundred pounds, and others lent their aid. Carey was resolved to go forward, in the trust that the churches would furnish all needful aid, but there was much in the state of the Baptist denomination to shake a weaker faith than animated him. A form

of theology that might be termed a caricature of Calvinism, paralyzed all zealous effort for the salvation of men. Fuller had exerted his great powers to demonstrate that the gospel is "worthy of all acceptance," but the duty of all men to receive it was still but partially admitted, and it was hardly to be expected that persons who stumbled at this truth would devote themselves to the task of preaching the gospel to the heathen, while practically denying the efficacy of preaching at home. By others the superior claims of home evangelization were arrayed, as they are occasionally now, against foreign missions. Moreover the movers in the work, though now viewed as among the great lights of their age, were obscure men, and their plans were received with distrust. Only one Baptist minister in the metropolis sanctioned the movement, and though treated with great personal respect by Dr. Stennett and the venerable Abraham Booth, Carey when in London received his chief encouragement from Rev. John Newton, whose warm sympathies could not be restrained within the exclusive limits of the established church, of which his piety made him a distinguished ornament. Even if these impediments were overcome, it was doubtful whether the missionaries would be permitted to enter Bengal. The jealousy with which the East India Company viewed such a movement, though not fully displayed till a later period, was well understood. More painful than all else, he met obstacles in his own household. Mrs. Carey would not consent to his design, and refused to accompany him; and though her resolution was overruled, her society, in the absence of sympathy, was no help to her devoted husband. Wearily did he bear this heaviest of calamities before he discovered, many years afterwards, its true source in her evident insanity, and found in this overwhelming sorrow a relief from the more poignant anguish which her unexplained conduct towards him had caused.

But Carey walked by faith, not by sight, and if he ever entertained a momentary doubt of success, it was resolutely silenced. He tendered his resignation of the charge in which he had been so useful and beloved, which was accepted with regret but without murmuring by his affectionate people. The self-sacrificing spirit with which they gave up their pastor, and contributed to the cause to which he devoted his life's energies, had its reward. Few churches in the kingdom were more prosperous than that in Leicester under his successors, among whom the name of Robert Hall is illustrious. He

took leave of his friends, and urged his preparations for the voyage with all his characteristic force and methodical perseverance. As if with a triumphant assurance of success he said to Mr. Ward, a pious and intelligent youth, a printer by trade, "We shall want you in a few years to print the Bible; you must come after us." The words were never forgotten, and Mr. Ward a few years after, had the honour of fulfilling more amply this prophetic suggestion.

The selection of a companion to share his labours was among the first cares of the committee. One was providentially at hand. Mr. John Thomas, a gentleman educated to the medical profession, who had practised for some years in London, visited Bengal in 1780 as a surgeon on board the *Oxford*, East Indiaman. On his arrival he sought to devise some plan for the spread of the gospel there, but was unsuccessful, and on returning to England united with a Baptist church in London. He now began to preach occasionally. On a second visit to India, in 1786, he became acquainted with a few pious persons with whom he met for prayer, and afterwards preached to them on Sunday evenings. One of these requested him to remain in the country, and preach to the natives. He shrank at first from the proposal, for he had never intended to engage personally in the work; he disliked the climate, dreaded a protracted separation from his family, and doubted whether he could with propriety leave his ship. The subject, however, could not be driven from his thoughts, and after much prayer he made the effort. His labours were blessed to the hopeful conversion of two Europeans, and he was much encouraged by the seriousness of two or three natives, one of whom, a man of more than common capacity and attainments, assisted him in translating the Gospel of Matthew and other portions of the New Testament. These tokens of the Divine favour led Mr. Thomas to visit England for the purpose of enlisting coadjutors and securing pecuniary aid. The committee believed that his providential call to India, his acquaintance with British residents there, his knowledge of the country and the language, and his evident missionary zeal, eminently fitted him to be associated in their first enterprise, and accordingly he was appointed. The decision was no doubt for the best on the whole, but Mr. Thomas' improvident habits had already involved him in debts that embarrassed the beginnings of the enterprise, and afterwards brought the mission into serious straits, while a degree of fickleness and eccentricity severely tried Carey's patience, till, as in the case of his wife, the manifest proofs of

mental derangement taught him a fresh lesson of forbearance and charitable judgment.

Their preparations having been completed, Mr. and Mrs. Carey and their son Felix, with Mr. Thomas and his family, embarked in the *Earl of Oxford*, for Calcutta,—when their plans were frustrated by the refusal of the captain to sail with them; that officer having been warned by an anonymous letter that he would be proceeded against for taking a passenger whose errand was not disclosed to the East India Company, and who had no license from them to visit Bengal. Besides the disappointment caused by this decision, a large part of their passage money was lost.* In this emergency Mr. Thomas, whose elasticity of spirits and fertility of resource astonished all parties, succeeded in procuring a passage in a Danish East Indiaman advertised to sail in four days. He hurried to Northampton, the committee raised the necessary sum to pay their passage, their baggage was conveyed in an open boat to Portsmouth, and within the appointed time they were all safe on board. They bade farewell to England on the 13th of June, 1793, and after a pleasant voyage arrived at Calcutta on the 11th of November following.

Carey now found himself in the land to which he had so long looked forward, with scanty means, with no clearly defined plan of operations, and without any of that Christian sympathy which was so needful to sustain his spirit and give a genial force to his active powers. The European residents of Bengal were not more aliens from their native country than from the spirit of a Christian people. Emancipated from the restraints of home, they cast off all restraint of principle. Most of them were professed infidels. The natives were accustomed to say that the English differed from any people they had ever known, for while all other nations had some object of worship, the English had no religion at all. Of course they had no faith in missions, and no love for the objects which missions aimed to effect. On every side swarmed a vast native population,—that of Bengal alone exceeding fifty millions, and peopling the whole peninsula nearly one hundred and fifty millions,—though at that time British rule toward the northward stopped far short of the Himalayas and the Indus. This immense multitude was composed of numerous tribes and nations, speaking not less than twenty-five

* Of £350 paid, Mr. Carey received back only £150, and no account is given in their narrative of the refunding of the balance.

languages, with almost an infinity of sub-divisions, each having its local or hereditary dialect. With the exceptions of Mohammedans, Parsees, nominal Christians and smaller sects, most of them of foreign descent, the greater portion of the people were professors of some of the numerous forms of belief which together constitute Hindooism—a name that describes not so much a definite religious system as a local concourse of impure, debasing and cruel superstitions, intermingled partly by affinities derived from their common pantheistic origin, and partly by the accidents of conquest. The peninsula having been several times overrun by powerful invaders and rent by civil war, all the vices generated by centuries of violence and oppression were added to those of the prevailing forms of religion. In spite of its cruel and degrading character, Hindooism holds the mind of its votary by a more powerful grasp than any other known form of paganism, strengthened as it is by the influence of remote antiquity, and so intertwined with the institutions of society, that almost every voluntary act from the cradle to the grave is a part of its ritual.

As if this were not enough, British authority lent a partial sanction to these fearful superstitions. The East India Company was swayed by men whose ends were chiefly mercenary, and who dreaded lest any appearance of hostility to heathenism should imperil their gains and the dominion by which these were made secure. Accordingly the government ostentatiously patronized idolatry, with its impure and cruel rites, took pleasure in annoying those who sought to diffuse Christianity, and more than once dared to prohibit directly the instruction of its subjects in the will and worship of God. The missionaries, moreover, had but limited means of support, and uncertainty rested on the prospect of aid from home. Under these circumstances Mr. Carey resolved to engage in the cultivation of the soil, and thus at once provide for his own support and place himself in a situation admitting of free intercourse with the people. Before he could accomplish his design he was reduced to great destitution by the improvidence of his colleague, to whom as the most familiar with the country the direction of their pecuniary affairs was entrusted. Mr. Thomas indeed seemed to have no consistent plan. At one time he showed a disposition to abandon the work, and resume medical practice at Calcutta, while Mr. Carey, resolute in his determination to execute his sacred commission, was casting about for some refuge in which to shelter himself from want.

In this emergency he received notice that George Udney, Esq., of Malda, was setting up two Indigo factories in the district of Dinagepore, and an invitation to himself and his colleague to assume the charge of them, with salaries of two hundred rupees per month and a commission on the indigo manufactured. This sum was sufficient to provide for their support. At the same time it promised to place them in a position to exert an influence over a large number of people, more, probably, than they would find access to in any other manner, and thus to afford the means of laying a durable foundation for their future operations. For these reasons the offer was accepted, and they removed to their respective locations, Mr. Carey at Udnabatty, and Mr. Thomas at Moypaldiggy, sixteen miles apart, in June 1794. Their friends at home learned these facts with surprise and not a little dissatisfaction. However advantageous to the cause it might be that the mission was established on an independent basis, and that they were thus at liberty to expend their contributions wholly in the support of others, the engagement of their missionaries in secular occupations was regarded as improper, and calculated to divert them from their appropriate work. And though the devotion of Mr. Carey to his appointed service was such as to render the apprehension needless in his particular case, there can be no doubt that, as a general rule, the hazard is too great to be run except an imperative necessity demands it. In the present instance, however, the reasons that led to such a course were weighty; and the necessity of some such employment to give the missionaries a secure footing in the country, while the East India Company should continue hostile to their main errand, left no alternative.

A man of less industry and method than Carey, even with his devotion, would have found such employment scarcely consistent with missionary labours. The cares of building, preparing the works and making the necessary arrangements for the manufacture, absorbed much time, and must have been a continual burden to his mind. But from the first his eye was on his spiritual calling, and his journal attests how anxiously he watched over his thoughts and affections, jealous lest a spirit of worldliness should chill his ardour and slacken his efforts for the salvation of men. He preached regularly to the English inhabitants in the vicinity, and addressed the natives through his monshee or interpreter, Ram Boshoo. This was one of the three persons of whom Mr. Thomas had entertained hope that they were sincere converts. He had unhappily fallen into

idolatry through the power of persecution, which he had not firmness to endure, but he manifested his attachment to the missionaries, and immediately on their arrival became Mr. Carey's assistant, by whom he was employed to assist in translating the Scriptures. The study of the language was zealously pursued from the first, and in August, Mr. Carey wrote,—“The language is very copious and I think beautiful. I begin to converse in it a little; but my third son, about five years old, speaks it fluently.”

In the autumn he was brought low by sickness, during which he was bereaved of his son just mentioned. This circumstance brought out most vividly the spirit of caste, an institution which must be regarded as one of the subtlest contrivances the Evil-one has ever devised to enslave a people in sin. By this system the whole nation is divided into hereditary ranks, each caste being interdicted from intermarriage and from equal intercourse with any other. At the same time to lose caste, which is done by violating any of the conventional religious rules of the order, or by eating with foreigners or other out-castes, is to subject the offender to the most deplorable degradation, to forfeit his rights of property,* to separate him for ever from the society of his nearest friends. Swartz and some other missionaries regarded caste as a purely civil distinction, and did not require its relinquishment by their converts, but there can be no question, in view of long experience and observation, that it is an essential part of the religious system of Brahminism, and totally hostile to the spirit of equality that belongs to Christianity. It is now generally discarded by the existing missions in India. The present was the first striking incident which revealed to Mr. Carey the inherent baseness and inhumanity of the system. It was next to impossible to find any person to dig a grave or aid in burying his son. But he was sustained under these sorrows, and on his recovery, exerted himself with new energy in his labour of love.

In the following year he spoke of addressing “large congregations of natives,” some of whom appeared deeply interested in his message. He urged forward the work of translation; and in June he records

* It is a singular fact, that until 1833, the courts of the East India Company rigidly enforced this intolerant rule throughout their dominions. It was then abolished in Bengal, but continued in force in the other presidencies till 1850. Thus British power was exerted to enforce the persecuting Hindoo and Mohammedan laws, and no native could embrace Christianity without literally incurring the “loss of all things for Christ.”

that the Pentateuch and New Testament were nearly completed. They were revised and ready for the press in about two years. The mental derangement of his wife was now permitted to deepen his cup of sorrows, though for reasons already suggested it could hardly have added bitterness to the draught. He shortly commenced the study of the Sanscrit, one of the most difficult of languages, although as the original stock from which most of the oriental tongues are derived, essential to success in his great undertaking,—the translation of the Scriptures into those numerous languages. In 1797 he was cheered by the hope that three natives had become subjects of grace, and though his expectations of them were not fully realized, the impulses of his faith were strengthened. The arrival of an associate from England, Rev. John Fountain, was a great encouragement, giving him Christian society, and that sympathy without which the most engaging tasks lose something of their power to enlist a man's entire faculties. A school for native children was opened. The jealousy of parents led to such frequent changes of the pupils that it accomplished less than had been hoped, but it was not easy to discourage his persevering benevolence.

On the arrival of Mr. Fountain the government made a demonstration of its jealousy by requiring all Europeans not in their service to report themselves and their occupation. To avoid the chance of an order for Mr. Fountain's expatriation, he was appointed an assistant of Mr. Carey in the indigo works, and so reported. Immediate collision with the authorities was thus avoided, and the brethren proceeded with their labours. In 1798, the Pentateuch, New-Testament and eighty-five Psalms having been translated, measures were taken to procure and set up a printing press. This enterprise was brought to a stand in the next year by two events that jointly threatened the mission with extinction. Mr. Udney met with such losses in business as to make the suspension of his factories necessary, thus removing from the missionaries the shield which that occupation had afforded them. About the same time four missionaries, Messrs. Marshman, Ward, Brunsdon, and Grant, arrived in Calcutta, and were ordered by the Government to leave the country. They had come in an American vessel, from the certainty that the Directors of the East India Company in London would refuse them a permit to settle in Bengal, and trusting that having once reached their destination, Providence would open a way for them to remain.

Upon the failure of Mr. Udney's works, Messrs. Carey and Foun-

tain were relieved from immediate pecuniary embarrassment, by a generous advance from W. Cunninghame, Esq., a gentleman then filling a judicial station at Dinagepore, who had been benefited by their preaching, and with great delicacy offered his assistance on first hearing of their necessities. Mr. Carey at once contracted for the purchase of an indigo factory at Kidderpore, in the vicinity, and was making preparations for a removal thither, when he was called to sacrifice his whole investment, and transfer the mission to another field.

On the arrival of the new missionaries at Calcutta, they learned that they would not be tolerated in the country. About fourteen miles above Calcutta, there was a small Danish settlement, to which they repaired for a temporary retreat. The governor had enjoyed the instructions of Swartz, and gave them the assurance of his protection. They afterwards learned that their repulse from Calcutta arose from a paragraph in a newspaper, in which they were described as popish missionaries, but from the subsequent conduct of the British authorities, it was manifest that their settlement would have been resisted and their enterprise harassed at all events. As Serampore was happily under a friendly jurisdiction, while from the dense population it commanded and its nearness to Calcutta it afforded excellent facilities for their labours, it was decided that the mission should be fixed there. This involved a sacrifice of the entire property Mr. Carey had purchased at Kidderpore, and a relinquishment of his work in that field with its first buds of promise, but their duty appeared plain, the removal was made, and in January, 1800, the mission was established at Serampore.

The six years which Mr. Carey had spent in India had not been unproductive. True, he had accomplished but little, even apparently, in turning the natives from idolatry; and the hopes entertained of two or three persons whom he had instructed were sadly disappointed. But he had gained facility in the use of the Bengali language, and translated an important part of the Scriptures; had mastered the elements of the Sanscrit, in which he soon became an accomplished scholar; and had that practical acquaintance with the native character which, in connexion with these important acquisitions, prepared him for energetic and judicious labour. He gained a juster view of the obstacles in his path. The strong bands by which the Hindoo faith was riveted on the native mind had been imperfectly apprehended by him. In truth, a protracted experience

has been required to show clearly to the Christian world the full strength with which oriental superstitions grasp their subjects, and in India idolatry is so interwoven with all the social relations of the people, that though convinced of its falsity, they will not be easily persuaded to make themselves outcasts on earth, even to secure the bliss of heaven. Nor have we any reason to wonder, if such multitudes shrink from taking up the cross, in lands where the cross is outwardly honoured, that men should refuse the burden where it must consign them to worldly infamy. To proclaim the truth in such circumstances called for a large measure of that faith which relies exclusively, as Mr. Carey expressed it, on "the promise, power and faithfulness of God."

Mr. Grant was not permitted to enter this field. He died at Calcutta a few days after his arrival, and not long after Mr. Fountain, whose faithful labours promised abundant usefulness, was likewise called away from his station at Dinagepore, a severe blow to the mission. But the protection they received at Serampore gave every encouragement to enter hopefully and energetically on their appointed work. The translation had been urged on with such success that before his removal Mr. Carey was able to announce that the whole Bible, except 2d Kings and 2d Chronicles, was completed. The press was worked with vigour, the four Gospels and several tracts were printed within nine months, and portions of them put in circulation. He began to preach regularly five or six discourses a week to the natives, and a Sunday service in English was established for the benefit of the European population, who needed it scarcely less than the natives themselves. Serampore was a retreat not more convenient for the missionaries than for persons who had less reputable reasons for escaping the British jurisdiction, and the state of society was anything but desirable. A free school was opened for native children, and soon had fifty scholars. A boarding school in English was also established. "Often," said Mr. Carey, "the name of Christ alone is sufficient to make a dozen of our hearers file off at once; and sometimes to produce the most vile, blasphemous, insulting and malicious opposition from those that hear us. We, however, rather look upon this as a token for good, for till very lately no one ever opposed; they were too fast asleep." The conversion of Mr. Carey's sons, Felix and William, gave him fresh encouragement, and this was soon followed by the gathering of their first convert from heathenism.

On the 27th of November, 1800, Mr. Carey mentioned visiting a man named Krishnu, who had dislocated his shoulder, who came to the missionaries a few days after, accompanied by Yokul, a friend who had been much impressed with the truths of the gospel. Both soon declared themselves believers, together with Krishnu's wife and sister-in-law. The two men broke caste December 22d, by eating with the missionaries, and on that evening, together with the women and Felix Carey, were received by the church for baptism. On the 29th Mr. Carey "had the happiness to desecrate the Ganges by baptizing the first Hindoo," Krishnu, and also his son Felix, some circumstances having delayed the profession of the other candidates. The joy of the mission was great, the excitement among the natives intense. Krishnu's daughter was seriously impressed. Unfortunately she had been married when a child, as is usual in India, to a lad at Calcutta, and as she was now reluctant to consummate the alliance with a heathen, the people made a tumultuous assault on the house, and dragged Krishnu with his wife and daughter to prison. The governor immediately released them, with the assurance that the contract should not be enforced against the girl's inclinations. Two or three months after, however, the husband came, and forcibly abducted her to Calcutta. Efforts were made in that city to procure redress, but the authorities declared that while she should have the free exercise of her religion, a Christian profession could not invalidate the marriage bond. The decision, however just and unavoidable, was not less trying to the faith of her unhappy parents.

The joyful excitement caused by these first triumphs over heathenism is supposed to have hastened the development of that mental disorder to which Mr. Thomas was constitutionally liable, and he was committed to an hospital. His eccentricities of behavior, while their true cause was hardly suspected, had severely tried his associates, who yet admired his zeal and versatile capacity, and regarded him as a valuable auxiliary.*

Mr. Carey wrote to Dr. Ryland, June 15th, 1801, a pleasing notice of the success of the mission up to that time, with a description of the first converts, that must have been received by the brethren at home as a most precious and satisfying result of their patient efforts. "God has given us some from among the heathen," he says, "and

* He was shortly restored to society, but his constitution was enfeebled, and he died a few months after.

some from among Europeans and others. We have baptized, since the last day of December, five Hindoos, the last of whom, a man whose name is Gokul, was baptized June 7th. We hope for another or two. These give us much pleasure. Yet we need great prudence, for they are but a larger sort of children, compared with Europeans; we are obliged to encourage, to strengthen, to counteract, to advise, to disapprove, to teach; and yet to do all so as to retain their warm affections.

“The manner in which our Hindoo friends recommend the gospel to others is very pleasing. They speak of the love of Christ in suffering and dying, and this appears to be all in all with them. Their conversation with others is somewhat like the following. A man says, ‘Well, Krishnu, you have left off all the customs of your ancestors—what is the reason?’ Krishnu says, ‘Only have patience, and I will inform you. I am a great sinner; I tried the Hindoo worship, but got no good: after a while I heard of Christ, that he was incarnate, laboured much, and at last laid down his life for sinners. I thought, What love is this! And here I made my resting place. Now say if anything like this love was ever shown by any of your gods?—You know that they only sought their own ease, and had no love for any one!’ This is the simple way in which they confront others, and none can answer except by railing, which they bear patiently, and glory in.”

In this letter he also communicated, with that modesty which was his invariable characteristic, the fact that he had been appointed teacher of Bengali and Sanscrit, in the college of Fort William. The college was founded by Marquis Wellesley, then Governor-general of India, for the instruction of the junior civil servants of the East India Company. Certain oaths and subscriptions being required of professors with which he could not comply, he was ineligible to that office, and bore the humbler title of teacher. The disabling statutes were subsequently removed, and Mr. Carey was made professor of Oriental languages. He felt great distrust of his ability satisfactorily to discharge his new duties, but at the recommendation of his colleagues, and with the belief that it would not interfere with the efficient prosecution of his missionary work, he accepted the appointment. It became necessary for him to prepare his own apparatus of instruction, Bengali and Sanscrit grammars, vocabularies and elementary books. Having no academic experience, he was obliged to strike out his own path; and it may be

readily imagined that all his habitual diligence and strictness of method were required to perform these tasks, and yet save the first and most sacred pursuit of his life from entire neglect. This he accomplished. The progress of the mission is shown in a letter under date of November, 1801. "Hitherto the Lord has helped me. I have lived to see the Bible translated into Bengali, and the whole New Testament printed. The first volume of the old Testament will also soon appear. I have lived to see two of my sons converted, and one of them join the church of Christ. I have lived to baptize five native Hindoos, and to see a sixth baptized; and to see them walk worthy of their vocation for twelve months since they first made a profession of faith in our Lord Jesus Christ. I have lived to see the temporal concerns of the mission in a state far beyond my expectation, so that we have now two good houses contiguous to each other, with two thousand pounds; a flourishing school, the favour of both the Danish and English governments, and, in short, the mission almost in a state of ability to maintain itself. Having seen all this, I sometimes am almost ready to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.'" Nearly two years later, (September, 1803,) he wrote "The Lord still smiles upon us. I some time ago baptized three natives and my son William. Our number of baptized natives is now twenty-five, and the whole number of church members thirty-nine. I was greatly pleased with a small excursion which I made, some little time ago, in Jessore. I hope there is the foundation of a work in those parts. We have now begun to print the second edition of the New Testament, and are about to publish some of our little pamphlets in the Hindoostani language. Dear Pearce's address to the Lascars is put into that language. We have also some thoughts of the Mahrattas."

The necessary absorption of his faculties in the work of translation, was now such that he became jealous lest his mind might be secularized by a "bias towards seeking out words, phrases and idioms of speech." This, however, he adds, "is an absolutely necessary work, and cannot be done without much repeated and close attention, and frequent revision. I therefore comfort myself with the thought that I am in the work of the Lord." So manifest was it that his fitness for the work and his favourable position alike called him to undertake greater things in this department of labour, that

we soon find him widening his field of exertion. Within five months he reports himself as engaged in the translation of the Scriptures into the Hindoostani, Persian, Mahratta and Ookul languages, and intending to undertake more. At the same time the mission was extended by establishing subordinate stations in the interior. Besides his philological labours, he regularly preached twice in the week, once in Bengali and once in English. His correspondence with friends in England was naturally less frequent, but he occasionally noted facts of cheering interest. In August, 1804, he mentioned that eight persons had been baptized during the year, and that three or four were expecting shortly to profess Christ. A year later he remarked that several "appeared in Calcutta and its neighbourhood to be inquiring in earnest what they must do to be saved;" that Krishnu had his hands full in going to visit and converse with them, and that in one village seven persons were awakened by receiving small pamphlets. The year 1805 was in fact the most prosperous the mission had seen, twenty-seven natives having been baptized.

To his other duties was now added the execution of a series of translations from the Sanscrit, for the Asiatic Society. His Sanscrit Grammar, a work of immense labour, appeared in 1806, and in that year was commenced the enterprise with which Mr. Carey's fame is most completely identified,—the translation of the Scriptures into all the languages of the East. Adventurous as such an undertaking might seem, it was begun and carried forward with all the sobriety which characterized his plans. Learned natives, assembled from the different countries and provinces, each translated the Bible into his own tongue, from some version already prepared in a language with which he was acquainted, Mr. Carey revising the versions as they proceeded. Translations thus prepared, must have been of course imperfect, but he had the evidence that they were intelligible, and could be made the vehicles of divine truth into regions where the living missionary was not likely soon to go, and where a still longer time must elapse before more accurate versions could be produced.

The hostility of the East India government, which had now for some time appeared to slumber, was displayed in an order forbidding public preaching in the Lal Bazaar, Calcutta, where a chapel had been recently opened, the sending of "emissaries" from Serampore

into the British territories, and the distribution of tracts. Two missionaries, Messrs. Chater and Robinson, who had just arrived from England, were at first ordered to return, and it was not without some difficulty that they got leave to proceed to Serampore. These proceedings caused alarm, but the purport of them was softened down on remonstrance with the council, and things went on much as usual. The next year, however, similar orders were put forth, based on the pretence that a mutiny and massacre by native troops at Vellore was stimulated by alarm at the operations of the mission. There was no truth in this, and the rigour of the government was again relaxed. But the tale was wafted to England, and a warm controversy was commenced there, in which the Directors of the East India Company declared open hostility to all missionary enterprises in India. A war of pamphlets followed, and the leading reviews took sides in the contest. The *Edinburgh*, by the pen of Rev. Sydney Smith, the "dazzling fence" of whose wit has blinded many to the rancour with which he ever treated evangelical piety and its professors, whether in or out of the establishment, lent its full strength to crush the mission.* The *London Quarterly Review*, in an article from the pen of Mr. Southey, though treating Dr. Carey and his associates with that sort of mingled pity and aversion which might be expected from one professing his political and religious opinions, vindicated the duty of propagating the Christian faith among the heathen, and rendered a cordial tribute to the zeal and success of the Serampore brethren. Rev. Claudius Buchanan, who had been for some years chaplain of the East India Company, and warmly interested in the spread of the gospel, by some timely and forcible publications did eminent service to the cause of truth. The Company were compelled to retreat from their unchristian position, and (to anticipate the final result) on the renewal of their charter in 1813, a provision was inserted for the toleration of Christian missions, by which all further vexatious interference with their operations was prevented.

Mrs. Carey, who had been for twelve years in a state of mental

* The exuberant wit of the *irreverent* author, and the reputation of the work in which they appeared, have given to his articles in the view of many an importance they by no means deserve, and they are sometimes cited as proofs of the low state of public opinion at that time. But that they did not represent the real sentiment of the country, the decisive action of Parliament, legalizing both the Church and Dissenting missions, conclusively proved.

derangement, was removed by death January 8, 1808. Dr. Carey, a few months afterwards, married Miss Rumohr, a German lady, of a noble family in Schleswig, for some years resident in Calcutta, one of those Europeans whose conversion was among the first results that cheered the missionaries in the beginning of their enterprise. Under date of January 18, he wrote,—“I have lately made a comparison between the state of India when I first landed here, and its present state as it respects the progress of the gospel; which I shall send you. When I arrived I knew of no person in Bengal who cared about the gospel, except Mr. Brown, Mr. Udney, Mr. Creighton, Mr. Grant, and Mr. Brown, an indigo planter, besides brother Thomas and myself. There might be more, and probably were, though unknown to me. There are now in India thirty-two ministers of the gospel.” In August of this year, just as he had “put the finishing touch to the Bengali Scriptures,” he was brought to the borders of the grave by a fever, but was mercifully raised up to continue his labours. Little occurred to diversify them; in his correspondence he occasionally notes the successes of the mission. In 1810 he mentions an interview with twenty serious inquirers, and remarks that “the Lord is doing great things for Calcutta.” Early in 1812 he states that Krishnu and another native preacher were zealously and usefully employed in and about Calcutta, and that inquirers were “constantly coming forward.” In addition to his other publications, he engaged in preparing grammars of the Telinga, Orissa, and other languages, and a Bengali dictionary.

These employments were suddenly arrested by a great disaster, the destruction of the printing office by fire on the 12th of March, 1812. All its contents were destroyed; the presses being in an adjoining building were spared. Manuscripts of great value, fonts of type in thirteen languages, and a large quantity of paper were the principal items of the loss. The news of the calamity was received in England and America with a general expression of sympathy, and large contributions were raised in consequence. The Mission was not to be disheartened. The matrices of the original type were not lost, and with the type-metal melted down in the fire they commenced vigorously replacing the several fonts, so that within a twelvemonth everything was once more in successful operation. “We have been enabled,” says Dr. Carey, March 25, 1813, “within one year from a very desolating calamity, to carry on our printing to a greater extent than before it took place.” In the same letter, after enumerating his

various philological labours, in addition to all his pastoral and collegiate duties, he remarks,—“I can scarcely call an hour in a week my own. I, however, rejoice in my work and delight in it. It is clearing the way and providing materials for those who succeed us to work upon. I have much for which to bless the Lord. I trust all my children know the Lord in truth. I have every family and domestic blessing I can wish, and many more than I could have expected. The work of the Lord prospers. The church at Calcutta is now become very large, and still increases.” In August, 1814, he gives a list of twenty-six languages into which the Scriptures were translating, yet, with that self-distrust which sometimes degenerated (in Dr. Ryland’s words) into “wild humility,” he complains of a want of fervency in his work, and of “that energy which makes every duty a pleasure.”

In 1817 began a misunderstanding with the Baptist Missionary Society respecting the mission property at Serampore, which interrupted their harmonious coöperation, and after ten years of controversy resulted in the separation of the mission from the parent society. These events, however, did not impair the regard of Dr. Carey for those of his early friends who survived after the lapse of years, or interrupt his cordial sympathy and coöperation with the missionaries who laboured under the Society’s direction.

Having much at heart the improvement of agriculture in India, he issued in 1820 a circular on that subject, which resulted in the formation of an agricultural society. In May of the following year he was afflicted by the loss of his second wife. “My loss,” he said, “is irreparable. If there ever was a true Christian in this world, she was one. We had frequently conversed upon the separation which death would make, and both desired that if it were the will of God she might be first removed, and so it was.”*

About this time the king of Denmark sent to Messrs. Carey, Marshman and Ward a letter, expressing his approbation of their labours, accompanied by a gold medal for each; and a fortnight after an order arrived to convey to the mission a large house and grounds belonging to his majesty. In 1823, Dr. Carey was elected a fellow

* Dr. Carey married a third time, but his biographer does not seem to have thought the transaction or the name of his partner worth mentioning. In respect to dates and various matters of detail, his life is very imperfectly written, and many deficiencies the editor has found no materials to supply

of the Linnæan Society, a member of the Geological Society, and corresponding member of the Horticultural Society, of London. Towards the close of the year, having been to Calcutta to preach, as he was stepping from the boat on his return, his foot slipped, and he fell heavily to the ground, causing a violent contusion of the hip-joint. Ten days after, a violent fever attacked him, by which he was confined for several weeks. He was unable to resume his ordinary duties till the beginning of January, when he applied himself to his labours with unwonted assiduity, working extra hours daily to recover lost time. His Bengali dictionary was published in 1825. But his constitution had received a shock from which it never recovered. Fevers and other disorders attacked him with increased frequency, and he began to narrow the circle of his employments, concentrating his strength on a few of the translations, and especially revising with great care his Bengali version of the Scriptures, the work with which his labours in this department commenced, and with which they closed. The revised edition was published in 1830.

He was now in the seventieth year of his age, and increasing infirmities warned him that he must prepare to depart. He looked forward to the change that awaited him, with the same cheerful but humble serenity which had characterized him during his whole life. He expressed a profound consciousness of his own unworthiness, with an unshaken trust in the Divine mercy, through the intercession of the Saviour, and a fervent desire for entire sanctification. "I trust," he said, "I am ready to die through the grace of my Lord Jesus, and I look forward to the full enjoyment of the society of holy men and angels, and the full vision of God for evermore." "It is from the same source," he said in another communication, "that I expect the fulfilment of all the prophecies and promises respecting the universal establishment of the Redeemer's kingdom in the world, the abolition also of war, slavery and oppression. It is on this ground that I pray for and expect the peace of Jerusalem; not merely the cessation of hostilities between Christians of different sects and connections, but that genuine love which the gospel requires, and which the gospel is so well calculated to produce." In this state of mind, with increasing weakness of body, he continued till the 9th of June, 1834, when he "fell asleep." In his will he requested that he might be buried by the side of his second wife, and that on the stone which commemorates her should be cut "the following inscription, and nothing more:"—

"WILLIAM CAREY, BORN AUGUST 17, 1761; DIED —.

"A WRETCHED, POOR AND HELPLESS WORM,
ON THY KIND ARMS I FALL."

Forty years had elapsed since Mr. Carey arrived in India. He found a populous empire of idolators, of whom a few individuals only had heard the gospel, a European community regardless of every form of piety, and disposed to regard the promulgation of Christianity with scarcely less hostility than the most besotted heathen, and a government whose policy was in a considerable degree directed in the same spirit. He left England at a time when great apathy prevailed among evangelical Christians on the subject of missions, while undisguised enmity was manifested among the influential classes of society. Destitute of that pervading sympathy which from all Protestant Christendom now cheers and sustains the missionary, harassed by the Indian government, tried by domestic calamities, and by apprehensions with respect to his means of support, he yet went forward, strong in the consciousness that he was in the path of duty, animated by a warm desire to impart the knowledge of salvation to the perishing, and firmly assured by his faith in the Divine promises, that his labours would not be lost. He lived to see the political obstacles to the enterprise overcome, evangelical Christians in both hemispheres aroused to the work of preaching the word of life to all nations, and the first-fruits of the Gospel springing up and maturing under his eye. At Serampore, Calcutta and several stations in the interior of Bengal, the truth was preached with success, and was carried far into the heart of Hindostan, while other denominations, both of England and America, entered the field to coöperate in the same beneficent work. If the fervent hopes with which he commenced his labours were in some degree chastened by his experience of its difficulties, his sober expectations, founded on immutable promises, were richly confirmed by the solid and steady process which was visibly crumbling the fabric of heathenism, and framing from the disintegrated fragments lively stones for the erection of a spiritual temple to the glory of God. He was himself permitted to bear a distinguished part in the enterprise. The publication of the entire Scriptures in several of the most widely spoken tongues of India, and the translation of important portions into forty different languages and dialects of the east, form a monument that any of his contemporaries, in an age crowded with extraordinary men and events, might have reason to envy.

All this was achieved,—by the grace of God,—without anything of what is commonly denominated genius, unless he may be said to have had a genius for patient labour. “I can do one thing,” he said; “I can *plod*.” Resolute, unwearied, well-ordered industry, directed by unselfish aims, made him a successful preacher, a useful pastor, a thorough philologist, a devoted missionary. The same force, under the control of a worldly ambition, might have borne him to a higher place in the view of his contemporaries, and perhaps of a later age, but could not have enabled him to say on his death-bed, as he is recorded to have said, “I have not a single desire unsatisfied.”—Yet, while we recognise in his humble appreciation of his own gifts a substantial truth, and one full of encouragement to those who unite a desire of usefulness to a distrust of their ability to achieve it, it must be said (with devout gratitude to Him who gave such a man to the church and to the world) that he possessed a mind of more than ordinary power. With unfailing energy of purpose, he had robustness of intellect to endure sustained exertion. An active curiosity, nice powers of observation, a retentive memory and a large share of good sense, are excellent helps in *plodding*, and these he possessed in an eminent degree. He preferred the solid to the brilliant, and aspired to be useful rather than distinguished.

To these qualities were added in rich measure the graces of the Spirit. Naturally self-willed, opinionated and inclined to “seek great things for himself,” from the hour when he took up his cross he earnestly cultivated that meekness, purity, benevolence, and perpetual aspiration after holiness, which have the special benediction of his Lord and Master; and while in this spirit he “attempted great things for God,” his lowliness of mind effectually repressed that vain elation which could permit him to slacken his endeavours at any point, through the self-satisfaction of partial success. His soul was absorbed in the contemplation of his Redeemer’s glory, his strongest desire was to aid in its consummation, and all other things were rejected as but trifles of the hour. Loud as was the clamour of political strife, terrible as seemed the shaking of the nations, during all the early part of his career, he seems to have scarcely bestowed a thought upon the whole. One may read his published correspondence throughout without detecting a consciousness of the existence of Napoleon, so entirely was his soul preoccupied. He was commissioned by one “stronger than the strong man armed,” to make conquests for an everlasting kingdom, and felt that he had no lei-

sure to observe the times and the seasons. The love of Christ which animated his soul, and constrained him to live for such holy ends, was directed towards all who were partakers of the same grace. Assurance of hope and faith made him uniformly cheerful, under discouragements that all his natural buoyancy of feeling would have been too weak to encounter. It was because he was labouring not for himself nor in his own strength, that he never fainted. For the like reason he rejected all craft and subtlety. Simplicity and purity of purpose made him simple and frank in his demeanour. Concealment was foreign to his nature, because the spirit of selfishness was so far exorcised that he cherished no plans which required artifice. He had a single aim—the glory of God through the salvation of men—to this he devoted his life, and he was FAITHFUL UNTO DEATH.

JOHN CHAMBERLAIN.

NORTHAMPTONSHIRE, the county of Carey's nativity, was also the birth-place of JOHN CHAMBERLAIN, a faithful and successful co-labourer in the evangelization of India. He was born at Welton in the year 1777. His parents were poor, but industrious, and gave him the best education their circumstances could afford. In his infancy he was weak and delicate; at three years of age he had a fever, by which he lost the hearing of one ear, and never recovered it. His mental growth was rapid. He was unable to remember when he learned to read, his earliest recollections terminating with the school-room, where he stood by the mistress, reading from a Testament with boys older than himself. During his subsequent school career he made it a point to keep the start which he gained at the outset. His childhood was marked by profound religious impressions. He durst not, he says, do anything he thought sinful. "At that early period I used to attempt to pray. When I went to meeting I was delighted with the singing, and united with all my might to give vent to my rapture. Sometimes, then, some glimmerings of divine truth illumined my mind, which at least prepared me for after days. I thank my God for parents who, though poor, taught me to read the Bible, and took me to hear the word of God preached. Ah! how much I owe to the care of my dear mother!"

These pious feelings, though cultivated by faithful instruction and the study of the Scriptures, gradually wore off. At the age of twelve years he was separated from the home of his childhood to enter the service of a farmer at Market-Harborough, in Leicestershire—this employment having been selected in preference to mechanical labour, for which he was originally intended, on account of his slender physical strength, which it was thought would be invigorated by working in the open air. To part from his parents cost him much pain, and for some time he embraced frequent opportunities of retirement to pray for them and to meditate on the

past. His religious feelings were kept alive and occasionally deepened, under the faithful ministry enjoyed there, though he lamented their inconstancy. In view of the feebleness of his most fervent resolutions, he gained a deeper insight into the deceitfulness and depravity of his heart, till he found his need, and was ready to accept the Divine proffer, of strength in the Redeemer alone. His hopes were not fully established, however, till a subsequent period.

In 1794 he removed to Burby, Northamptonshire, where, under the evangelical ministry of Dr. Bridges, he had much religious enjoyment for a time; but he relapsed into a state of comparative indifference, disturbed, as was inevitable, by his conscience, which he could not put to sleep. The following year he lived at Brunston, in the same county. The clergyman was anti-evangelical, his master made him promise to avoid dissenting worship, and he frequented a neighbouring church, where the gospel was preached once in two weeks by Dr. Bridges. He gained permission, with some difficulty, to go for once to "meeting." The sermon went to his heart, and from this time he began a consistent and happy Christian course, though he regarded the change as but the conscious completion of a work that had been in progress for a considerable period. He obtained leave to repeat his visit to that place of worship, and thenceforth continued his attendance, though compelled to meet opposition and reproach. From this he was delivered in 1796, by becoming an inmate of a serious family, the master of which, the house-keeper, one of his fellow-servants and himself, with eleven others, were baptized by Rev. Mr. Simmons, Baptist minister of Guilsborough.

It was in October of this year that his attention was first called to the subject of missions, by reports of the labours of Carey and Thomas in India, and by the discourses delivered at the recent formation of the London Missionary Society. The reading of these sermons, particularly, kindled an ardent flame in his breast. "I then felt," he says, "a burning zeal for the welfare of the heathen. Sometimes I thought I could die in the cause, and triumph in the tortures of a fire. My hopes were directed to India, though I saw no way how they could be fulfilled." The apparent impossibility of gratifying these feelings by a direct participation in missionary labour led to their suppression for a time, but the same ruling principle that led him to aspire, as he thought vainly, to the privilege

of preaching the gospel to the heathen, forbade him to be unemployed at home.

On removing to Nasby, to live with a Mr. Haddon, he set about establishing a Sunday school and prayer meetings, which he attended as regularly as possible. But unsatisfied with what he was able to accomplish in his circumstances, he determined to learn some mechanical trade, in order that he might secure more time for religious usefulness. While revolving this project in his mind, his master had become acquainted with his missionary fervour, and made a disclosure of his feelings to some ministers. They were pleased with the account they received, and recommended him to the committee of the Baptist Missionary Society. The result was that on September 20, 1798, he was accepted "as a probationer for missionary undertakings," and commenced his studies under the care of Mr. Sutcliff at Olney.

The prospect of gratifying his long-cherished wishes awoke a feeling of anxiety lest he should be unfit for the responsibilities of the work, and he entered on his preparations with solemn resolutions to cultivate habits of earnest and constant devotion, to nourish an ardent love for souls, and to study continual activity for their sake. He continued at Olney nearly a year, during which time his journal shows him to have been watchful in self-examination, quick to reprove himself for any lapses from the standard of attainment he had set up, and seeking every occasion of improvement and opportunity to do good. He read the lives of eminent Christians, especially of missionaries, that he might feed the flame of self-devotion and emulate the spirit that actuated them. Sometimes, while weighing his motives and analyzing his feelings, he was brought into a state of deep despondency, but the process, though a painful one, and perhaps, we may judge, carried at times to a morbid extreme, such as a studious and contemplative life is liable to induce, had upon the whole a purifying and strengthening effect. His intimacy with Mr. Brunsdon, then a fellow-student, who went out in company with Mr. Ward to India in May, 1799, was a source of much enjoyment, and the parting with him was a trial painful in prospect, but sustained with unlooked-for fortitude.

A few weeks after this event, the committee having no immediate need of his services as a missionary, concluded that it was inexpedient for him to remain longer under their patronage, and recommended him to remove to Bristol, and study for the ministry in the

Baptist Academy under the care of Dr. Ryland, leaving the place of his future labours to be afterwards determined. In the propriety of this advice he cheerfully acquiesced, and after spending a few weeks preaching in different places, entered upon his academic course.

At Bristol, Mr. Chamberlain pursued his studies and cultivated habits of piety with the same conscientious diligence as at Olney, but added to these a degree of labour much beyond his previous efforts, and equally above the standard recognised by his fellow-students. Under date of Sunday, March 23d, 1800, he writes, "My heart was pained at seeing this sacred day awfully profaned by a number of boys playing in the streets. I spoke to them, and they dispersed; but only from fear and confusion." A week later he says, "I am thinking that it becomes us to bestir ourselves in this large and populous city in seeking poor sinners, who are in the midst of darkness." With these views he went with one of his brethren to ascertain the practicability of preaching to the poor in the streets and lanes, a course the legal propriety of which was doubtful, but they were inclined to attempt it. He did not, however, act upon the idea till several weeks later, when his desire for increased usefulness sent him out on a Sunday morning undecided what course to pursue. In this state of mind he met a friend, who asked him "why he was at home doing nothing, while souls were perishing for lack of knowledge." On communicating his thoughts, he was led to a house where some people were gathered, who listened attentively. He soon extended his labours into a portion of the town tenanted by the most poor and degraded class of inhabitants, "living in wretchedness, covered with rags and filth." He was well received, and on some days preached several times in succession to different audiences.

But while tasking his powers with study, in which he found increasing delight, and with labours which gratified his earnest benevolence, his mind still turned towards the great enterprise on which it had been originally fixed. Finding in the "Baptist Register" a Bengali hymn set to a familiar tune, the accent of which sufficiently showed the pronunciation, he learned it, and "spent two or three hours singing Bengali. My heart," he adds, "was fixed more than ever." From these thoughts he was turned for a time by the loss of his mother, but he could not be long diverted from the subject, and the intelligence that the committee of the Missionary Society

designed reinforcing the Bengal mission awakened much anxiety. Yet he thought it inexpedient to offer himself, but waited their action. The suspense was ended in December, 1801, by an appointment, with directions to make immediate preparations for his departure.

The preparation he made was of the best and most appropriate kind. During a period of four months previous to his embarkation he carefully counted the cost of his undertaking, reviewed his motives, and spent much time in devotion, thus girding himself with Divine strength to sustain his own weakness, and laying the solid foundation of peace in his labours. The society of Christian friends cheered him, while yet he allowed no personal or social enjoyments to divert his mind from the solemnities of his appointed work.

Having been married in April, 1802, to an amiable young woman with whom he had enjoyed an intimacy of several years, he embarked on the 15th of May for Calcutta, by way of America, and arrived at New-York in July. Thence he proceeded to Burlington, N. J., where he spent a few days in the family of Dr. Staughton. From this place he addressed a letter to the editor of the Biblical Magazine, in which he speaks of the attentions he received from ministers and others, with observations on what he saw, which show, if not a great degree of shrewdness, a kindly spirit.* He had occasion to lament the deficiency of Missionary zeal, and his expressions in regard to slavery are such as might have been naturally looked for in one combining the character of an Englishman, a Christian, and a philanthropist. He speaks with much interest of revivals of religion that were prevailing, particularly in the South-Western States.

He embarked about the middle of August in the ship Monticello, at New Castle, Del., and arrived at Calcutta in January following. The voyage was not a very pleasant one, the captain and officers having little regard for religion; but the missionary couple, in the exchange of mutual sympathies, to which they were in a measure shut up, and in the study of Divine truth, were not on the whole unhappy, though they met with severe trials, particularly in the loss of a child given to them in mid-ocean only to have its infant remains committed within a week to the depths of the sea.

* "The people in America," he casually remarks, "I am informed, are increasing in a disposition to *read*,"—a habit to which we commonly suppose them to have been considerably addicted for more than a century before Mr. Chamberlain was born.

On his arrival at Serampore, Mr. Chamberlain entered on the study of the language with the ardour to be expected from one who had so longed to labour for the heathen, and made unusually rapid progress. He was accustomed from the first to converse as much as possible with the natives, while he spared no pains to become critically versed in Bengali writing, as well as ready in speech. In this way he found himself qualified to preach in about a year. He addicted himself to the study of native poetry, by which he became able to excite more ready sympathy in his hearers, and turned his acquisitions to account, also, in writing hymns, which, if not distinguished for their poetical merit, proved very useful, and were sung by the native Christians with great pleasure.

While he remained at Serampore he was ready to bear his full part of the common duties of the station, preached occasionally in the English chapel, and assisted in instructing the young in English. He embraced frequent opportunities of visiting the native brethren for conversation and prayer, thus benefiting both himself and them. He made frequent excursions to the neighbouring villages, preaching every where with zeal and perseverance, and an abundance of labour that was surprising to his colleagues, addressing crowds of people from morning to night as if insensible to fatigue.

His first missionary tour was undertaken in January, 1804, to Saugur island at the mouth of the Ganges,—a place esteemed sacred by the Hindoos,—on occasion of the annual festival, accompanied by Felix Carey and two of the native converts. It being his first view of a heathen pilgrimage on a large scale, the great multitude assembled, their insane shouts and pitiable superstitions, deeply affected him. The people thronged around to secure books and tracts, and an opportunity was obtained of addressing immense numbers, who commonly listened attentively to what was uttered. He preached with that deep yet exhilarating emotion to which missionaries have frequently attested, springing from the fact that the gospel had never before been heard by the vast throng,—a feeling to which ministers in Christian lands are necessarily strangers. He says, “Never had I greater satisfaction than in this work. The attention of the people to that which was spoken, their eagerness for the books, together with their peculiar circumstances, having never heard of the Saviour before, gave me such satisfaction of mind as I cannot express. I would not change my situation with the greatest lord in the world.”

About a fortnight after his return he was bereaved of his son, aged six months, the second of a series of domestic sorrows with which he was tried in more than ordinary measure during the residue of his life in India, and which the warmth of his affections made more than commonly severe.

The mission having resolved to extend its operations into the interior of the country, Mr. Chamberlain was appointed to commence a new station. The plan was to connect with his labours the superintendence of a trade in cloth, indigo, or whatever else should be most practicable, in accordance with the original policy of the mission,—for the double purpose of protection against interference from the government, by having some recognised business other than preaching, and incidentally to afford a measure of relief to those who should be deprived of employment, and otherwise harassed for their change of religion. The first object was for the time being a legitimate one, but experience is decisive against holding out any expectation of security to converts for temporal sacrifices incurred in a profession of Christian faith. Sympathy and partial succour may and should be given by individuals in such cases, to the extent of their means, but any *system* of insurance against worldly sacrifices for the sake of the truth is impracticable and undesirable, however painful such trials may be, alike to those who suffer and those who witness them. The subsequent change of policy on the part of the East Indian government made the plan unnecessary for the protection of the missionaries, and the embarrassments it occasioned in other respects led to its ultimate abandonment.

Mr. Chamberlain made an excursion to Dinagapore with a view to make the necessary arrangements, and in about two months fixed himself at Cutwa on the Hooghly, seventy-five miles north of Calcutta, the station selected for his abode. Here he found a fixed population of three or four thousand, and had access daily to hundreds of people visiting the town for purposes of trade, besides the thousands continually passing on their way to the shrine of Juggernaut and other “holy” places. The general course of his life was very uniform from day to day—Bengali worship at his residence, conversations with visitors, of whom he had great numbers, curious to learn what the “sahib” had to tell them of his “new way,” disputations in the bazaar, distribution of tracts and books, with occasional excursions in the neighbourhood for preaching in the villages and on

festival occasions. He remarks that his constitution was affected in some measure by the climate, and he found it impossible to labour as continuously as when in England. He was more sensible to fatigue, and found it necessary to exchange his sedentary toil for something more active, in order to maintain the equilibrium of his spirits. The want of a fellow-labourer, in the midst of the great idolatrous mass that surrounded him, to share in the duties and responsibilities of the station, and to lighten the burden by his sympathy and aid, was sensibly felt at times, but his natural elasticity of temper, strengthened by an ardent and unfailing faith, made his loneliness more supportable than it might have been to a mind less happily constituted.

His instructions were varied to suit the temper of his auditors, but two subjects might be said to form the staple of them,—the unreasonableness and unsatisfying character of their idolatry, and the authority and blessings of Christianity. He would sometimes inquire of them how sinners could be saved, and having exposed the absurdity of the answer, proceed to show a more excellent way. Sometimes he called attention to the degraded character of their gods, their sacred books being witness, assuring them that men who should now be guilty of such crimes as they are related to have committed, would most certainly be hanged. But such points were always so presented as to disarm all reasonable offence, and he was commonly listened to with respect and good temper by the majority of his hearers.

He was now called to pass through deeper waters of affliction. Mrs. Chamberlain died on the 14th of November, 1804. The state of her health had occasioned anxiety in the mission family at Serampore, and Mr. Marshman proceeded to Cutwa for the purpose of bringing her within the reach of medical aid and more careful domestic attention, but he returned with the bereft husband and a motherless babe. Mrs. Chamberlain had won, in no common degree, the affections of all with whom she had been associated, and her decease was lamented by the mission as a common loss.

The stricken husband remained but two days in the society of his brethren at Serampore,—the grave that hallowed his garden, and the work to which he felt bound more entirely to consecrate himself, alike called him irresistibly to Cutwa. Of his labours during the succeeding year, he left no account; but a letter of the mission, dated in September, 1805, says, "There is at present much of a spirit of

inquiry: people are frequently coming to brother Chamberlain to hear the word of life." About this time the mission committed to writing a statement of the rules by which they acted, that they might be more definitely understood and carefully regarded by each member. They were in substance,—to cultivate a profound sense of the infinite value of souls; to gain the most accurate knowledge of the modes of thinking, propensities, antipathies and ensnaring superstitions of the people; to abstain from aught that might tend to increase their prejudices against the gospel; to make the doctrine of Christ crucified, after the example of St. Paul, the principal subject of preaching; to win the natives by kindness and gentleness of demeanour; to use the utmost wisdom in watching over their converts, fostering their gifts and graces as much as possible; to give special attention to the translation and distribution of the Scriptures, and to the establishment of free schools; to cultivate earnestly personal religion, and to cherish a spirit of entire devotion to the work.

After concurring with his brethren in framing and signing these resolutions, Mr. Chamberlain returned to Cutwa, and in November, 1805, gave the following general account of his labours: "I have met with many discouragements, as you have heard, but am not discouraged as to the result of what is going on here. The conversion of souls is the work of the Almighty, and subject to his sovereign will. Some hopeful appearances have issued in disappointment; yet I trust some good has been done. Some thousands of papers have been distributed, and some thousands of men have heard the word of God. Many are inquiring after it, and talking to their neighbours about it. I hear things that excite my hope of some people of Jumakundee, a large place, about thirty miles distant. This is a populous part of the country. Within the space of six miles round, I believe there are one hundred thousand souls. What a momentous charge!"

In the course of the Autumn, he was married to Mrs. Grant, a widow lady in the mission family at Serampore, but in less than a year she also sank into the grave, leaving him a second time desolate. The shock was awful, but not overwhelming. He who chastened, sustained him. Without pausing to brood over his loss, he girded himself anew to his labours of love among the heathen. For nearly three years he had toiled at his station, "in season and out of season—with all long suffering," and the only *visible* fruit had been the conversion of two persons. A third had professed himself

a disciple, and as such had been baptized; but he turned back, and walked no more with them. The Brahmins taunted him with his want of success, and though the quiet, if not earnest attention of many, and the serious inquiries of a few, gave him much joy in his efforts, he was not seldom annoyed by the noisy clamours of the multitude, intent on silencing the utterance of truths they could not gainsay, but were determined to resist. The constant spectacles of vice that met his eye were such as had a continual tendency to harden his heart towards the people; it required great grace, he observes, to feel for them as a Christian ought to do.

Yet he pursued his way with a zeal that seemed to gain fresh ardour from the obstacles that hedged it up, and was more abundant in labours, as the reception they met more clearly demonstrated their necessity. In the spring of 1807 he was rewarded by the privilege of adding two hopeful converts to his incipient church. In the summer he was reduced by illness to comparative inaction, but in the autumn resumed his wonted exertions with more than his wonted energy. "If it please the Lord to give me strength," he says, recounting a visit to a market where he preached for three or four hours together, "I promise my feet little compassion for some months to come." Perhaps he would have done better to have shown himself more compassion; for a month later his sickness returned, and Mr. Robinson was despatched from Serampore to his assistance. With returning strength he resumed his activity, and during the remainder of his residence at Cutwa,—till 1810,—he seems to have performed an immense amount of labour. As a specimen, which must answer in place of details, between January 9, and February 21, 1809, he rode nearly four hundred miles, preached every day and often several times a day, and distributed about ten thousand tracts, one hundred copies of Luke, and fifteen of the New-Testament. It was his to sow the seed; others entered into his labours, and reaped the fruit.

Besides these multiplied toils as a preacher, he superintended a school instructed by a native teacher, in which the pupils became imbued with the truths of the Bible, as it afterwards appeared, not in vain. But in one department of labour he was blessed with immediate and remarkable success. Visiting Berhampore, he preached to the soldiers of the regiment stationed there, and as a result he was permitted in a few months to baptize between thirty and forty of them. A few dishonoured their profession, but over

thirty were steadfast, and on the removal of the regiment, organized themselves into a church, setting apart as their pastor one of their own number, whose abilities seemed most to qualify him for the duty of watching over their spiritual interests.

The removal of the regiment which Mr. Chamberlain accompanied to Calcutta, was connected with an important change,—his removal from Cutwa to a more distant field. While at Serampore it was proposed to extend the operations of the mission into the upper provinces, and the fitness of Mr. Chamberlain for pioneer service seemed to justify his undertaking it in this instance. Considering his familiarity with the Bengali language, and his acquired skill in using it as the vehicle of instruction, with all the advantages of experience in the particular field he had been called to occupy, the propriety of this step may be doubted. But his readiness to take any position that should be judged to be for the advantage of the mission and for the spread of the gospel to the widest practicable extent, moved him to comply with the wishes of his brethren, and he was designated to found a new station at Agra, nine hundred and fifty miles distant from Calcutta. He did this willingly from a sense of duty, but in communicating his decision to his brethren he could not forbear uttering his misgivings, coupled with a fine expression of his desire to take any part that should be deemed most useful to the common cause. “At the same time I cannot help looking on the millions of souls in Bengal as the grand object of the mission at present. Preaching and riding about are what suit me; and hence I conclude that it is my work to itinerate, and to publish abroad the Holy Scriptures, which through the Divine favour you have been enabled to prepare thus for the nations. Some to sow and some to water; some for this department and some for another. It is not to be expected that all should be qualified alike.” With these views he repaired to the post assigned him, leaving to his successor, Mr. W. Carey, the second son of Dr. Carey, the pleasing duty of entering into his labours at Cutwa, and gathering the souls who had first heard the way of life from his lips. Previous to his removal he had contracted a third marriage,—with Miss Underwood, a lady whom he had known in England, from whom in fact he had received some of his first missionary impulses, and who, when she devoted herself to the same high calling, little thought she was destined to be the companion of his later years. Her life was spared to be the solace of his trials till he put off the body.

At Agra, Mr. Chamberlain's duties were of an arduous and complicated character. It was necessary for him to acquire the use of languages with which he was imperfectly acquainted,—the Hindoostani, Persian and other tongues, spoken by the numerous tribes that throng that populous empire,—to commence a school and translate the Scriptures, to preach in English, and also to the natives, so far as his power over their language enabled him to do. In the commencement of his ministry here, he was called to mourn the death of two daughters in rapid succession, leaving him, for the time, almost inconsolable. The year following, his only remaining child was taken, and his cup of sorrows seemed full. But the destruction by fire of the mission premises at Serampore, about this time, almost swallowed up his private griefs in the greatness of public calamity.

The worship in the fort was shortly prohibited. Some Roman Catholics had their zeal stimulated by Mr. Chamberlain's labours, and they accordingly called in their priest to set up religious services. One of the men being sent for by a superior officer, declined obedience, on the pretence that he was engaged in prayer. In answer to a reprimand, he said he thought it hard that these "Methodists" could do what they liked, while the same privilege could not be allowed to them. Without stopping to inquire whether the "Methodists" had ever made their religion an excuse for violating military discipline, all public worship was forbidden. As this only directed Mr. Chamberlain's labours more exclusively to the natives, it was an act not to be specially regretted for his sake, however discreditable to the commandant and injurious to the souls under his authority. While it was possible to prevent preaching, the operations of the Divine Spirit could not be arrested by "general orders." Several of the soldiers were seriously attentive to the word of God and to social devotion. One was baptized, and others were about to follow his example, when an order was issued requiring Mr. Chamberlain's immediate return to Bengal. No reason was assigned for the act. He was obliged to resign hopes of usefulness that were clearly dawning, and seemed to give promise of a bright and cheerful day. He repaired to Calcutta, and reported himself to the authorities, as the order required, and the only answer he received was, that *he was at liberty*.

Without waiting inactively for something new to "turn up," he forthwith set out, leaving his family at Serampore, to visit the scenes

of his former labours, preaching and distributing books in the villages, as he had been wont. While upon this tour he received an invitation from Sirdhana, a town near Delhi, over eight hundred miles distant from Calcutta, which opened for his occupation a field of usefulness on which his mind had formerly sometimes turned. The place was the capital of a small principality, the princess having possession of it on condition of maintaining a certain military force. She was a Roman Catholic, but of very liberal and enlightened views. A young man who went there a few years before from Calcutta, conducted so much to her highness' satisfaction, that he was entrusted with the management of her affairs, and married her grand-daughter. He applied to Mr. Chamberlain, a few days before he left Agra, to settle there and educate his son, whom he wished brought up in the Protestant faith. Mr. Chamberlain replied, expressing his willingness to do so, provided he could act without restraint as a missionary. The business was broken off by his sudden dismissal from Agra, but he now received a letter, acceding to his terms, and remitting a sum of money to defray the expenses of his journey. He immediately visited the place, preaching as he went, and after a long and tedious journey, arrived there in May, 1813. He was kindly received, a suitable residence was prepared for him, and he engaged with diligence in teaching, preaching, and translation.

Things bore a promising aspect. The Roman Catholics, who were numerous there, treated him, indeed, with aversion, as was most natural, but he established several schools, set up regular worship, and had the satisfaction of gaining a few hearers and some apparently earnest inquirers. His chief pundit, Purumanunda, who had been his assistant in translation at Agra, and there received some serious impressions, renounced idolatry, and professed his faith in Christ. One or two others gave him strong hopes.

Early in 1814 he accompanied the princess to Delhi, the ancient capital of Hindostan and a chief seat of brahminical superstition. His pundit accompanied him, and it being his native place, his faith was subject to severe trials, but he bore them firmly, and with his family broke caste,—a thing never before witnessed, it is probable, in that city since its foundation. Many came for books and to hear the gospel, mostly Mussulmans, so that Mr. Chamberlain's time was fully occupied, while Purumanunda went about with equal zeal, declaring the truth, and reading the Scriptures to great numbers.

His strength gave way, and he was for some time seriously indisposed, yet as long as he could do so, he persevered in his work. On his return Mrs. Chamberlain was startled at her husband's emaciated appearance, but after two days' respite he set off to attend a fair at Hurdwar, to the north of Delhi, where he preached to immense congregations of Hindoos, Bengalis and Mussulmans. The author of "Scenes in India" testifies to the absorbing interest with which he was heard, and states that "his knowledge of the language was that of an accomplished native."

Convincing proof was given, some time after this, that his labours at Hurdwar were not in vain. Anund Museeh (the name assumed by Purumanunda after his conversion) having visited Delhi, was told that a large number of people had excited considerable curiosity by the circumstance of their assembling in the neighbourhood for conversation and the reading of some books in their possession. He went to the place, and found about five hundred persons seated under the shade of trees. To the inquiry who they were and for what purpose they came together, they said, "We are poor and lowly, and we read and love this book." "What is that book?" "The book of God!"—It was a gospel in Hindoostani. "Where did you obtain it?" "An angel from heaven gave it us at Hurdwar fair." "An angel?" "Yes, to us he was God's angel, but he was a learned man, a learned pundit. The written copies we write ourselves, having no other means of obtaining more of this blessed word." What the ultimate result was, is not known, and may not be known till the coming of the day when all the mysteries of earth shall be revealed, but it is permitted us to hope that some souls did heartily embrace the way of eternal life, the news of which they cherished with such warm affection.

Unhappily, complaints were made by some persons of his visiting Hurdwar, and in the unsettled state of the country the governor-general, Lord Hastings, whose character for liberality guarantied the uprightness of his motives, whatever may be thought of the absolute propriety of so decided an act, felt compelled to require Mr. Chamberlain's dismissal from Sirdhana. Thus a second time was he driven from a field where he had the highest hopes of success. He bowed submissively to the ordination of Providence, and returned to Serampore, preaching daily on his route with his customary diligence. Application was made to the government for leave to return to Hin-

dostan, which was refused, but he was authorized to settle at any point in the lower provinces he should select. He fixed upon Monghyr, a populous town in Bengal, nearly three hundred miles from Calcutta, which he had before visited and remarked as a favourable situation.

To this point he proceeded in the autumn of 1816, in his usual manner, pausing daily to testify to all who would hear, the gospel of the grace of God. He contracted a severe cold, by which he was enfeebled, and spent three weeks at Digah, where two brethren had been recently settled, and as yet had not acquired the language so fully as to make them ready preachers, but with the aid of two native converts, one of whom had been baptized by Mr. Chamberlain several years before, they succeeded in communicating with the people. Here he had the happiness of baptizing four natives, and of administering the communion to twenty-three persons, nine of them gathered from among the heathen, "the wave-sheaf," as he says, "of the harvest in Hindostan."

At Monghyr he was still troubled with indisposition, but was soon enabled to enter on his work,—translating, and preaching to both natives and Europeans, with the evidence that the word was heard with profit. After pursuing this course for three months, he made a missionary tour, a species of employment to which he was always partial, to Berhampore. Returning, he resumed his duties at the station, where he remained till the close of the year 1816. In the beginning of the next year he made another tour, accompanying an officer of the army who had recently commenced a religious life, to his station up the river. It was the last important excursion of the kind he was permitted to make, but differed nothing from others. He *always* did what he found to do with his might, and had he seen death frowning in his path he could have done no more than this. In his return he stopped at Digah, where he found the good work prospering, and a large number of candidates for baptism, many of them soldiers stationed there.

During the remainder of the year he confined himself mostly to his station, visiting some convenient places in the neighbourhood as he found opportunity. On the 27th of December he baptized the first native convert in that place, a brahmin, whose profession of Christianity profoundly agitated the community. On the last day of the year he was assailed with symptoms of disease in the lungs. "The work in my hands," he wrote on that day, "requires years to accomplish it; but whether another year will be granted to me for

what I am to do, I know not. O, that when my Lord and Master cometh, I may be found in his work. Now pardon all my sins, O thou forgiving God, and crown with blessings this departing year."

From this time he declined rapidly, and was able to do but little. In the following October he was advised to try a change of air, and for this purpose proceeded to Calcutta, and thence to the Sand Heads, but without material benefit. His strength was for a brief interval recruited, so that he returned to Monghyr, but all hopes of continued usefulness began again to fade. He looked sadly at the villages he passed, where he longed to preach, but could not. In February, 1819, he revived, and seemed like one from the dead. Cautiously he resumed his ordinary employments, but his ardour was not sufficiently tempered by prudence. He was anxious to finish the translations in which he was engaged, and his efforts dissipated his strength. He bore up with frequent interruptions till September, when his disorder prostrated him for a month. Another voyage to the Sand Heads was serviceable to him, but, as before, over-exertion speedily destroyed its good effects. He could not be quiet. He returned home at the beginning of 1820, and laboured through the spring at his translations, besides preaching four times a-week to the Europeans and seven or eight times to the natives! In the course of the summer he was compelled to intermit some of his labours, but during a considerable part of the time persisted in preaching as many as six discourses a week, besides prosecuting his tasks with the New-Testament in the Hindi language, the translation of which he completed in September. The year 1821 was equally laborious, though he was but the shadow of himself, and it was manifest that he was rapidly wearing out his life. On the first Sabbath in September died his friend Brindabun, whom he had baptized in 1809. He spoke at his grave in Hindoostani, and in the evening preached his funeral sermon in English, and administered the Lord's Supper. The next Sabbath he made another and last attempt to preach. He now bade farewell to his flock, then consisting of twelve native members, and went to Calcutta. A voyage to England was recommended, a measure which was unquestionably two full years too late, but further labour was out of the question, and he prepared for his departure. For some reasons, not founded, we may be sure, in any want of affection, he chose, with very questionable self-denial, to leave his wife behind to await his desired, but scarcely expected, return to his loved employ. The vessel sailed the second week in

November. He was confined to the cabin, and languished for three weeks, where he was found on the morning of December 6th, lifeless upon his bed. His remains were committed to the deep near the island of Ceylon, in lat. $9^{\circ} 30' N.$, lon. $85^{\circ} E.$ No human ear was permitted to listen to his dying accents, or to witness his tranquil departure into rest; but He whom he served in life, watched his pillow, and received him alone.

No description is needed to portray Mr. Chamberlain's character as a missionary. It is recorded in the life we have reviewed; his works constitute an unequivocal and undying memorial of the man, ardent in the pursuit of his high calling, singularly skilful in the use of means, eminently successful in reaching those for whose salvation he laboured. The want of immediate and decisive results was no disappointment to him; he looked for no such results. His work was preparative. He continually spoke of himself as a pioneer, toiling in the forlorn hope of the enterprise, occupying new stations, bringing strange things to the ears of myriads. He knew that his words would not fall to the ground, or be lost "in the vast and wandering air," but hoped that when he should have departed, the good seed would spring up and bear fruit to the honour of his Lord. In this faith he lived and died, and time has justified his confidence. In his private relations he was earnestly beloved by all who knew him. His warm temperament exposed him to the danger of giving offence when engaged in controversy, and he did not always guard himself sufficiently against it, but familiar acquaintance never failed to vindicate the essential kindliness of his nature. In his intercourse with the natives he manifested a gentleness and moderation that conciliated them to his message, and was more effectual than the most persuasive speech to show the worth of the religion he preached. He knew himself, and was quick to discern the characters of others. This knowledge of human nature gave him great power in his work. His humility was remarkable, and he always cherished a feeling of gratitude for the least blessing he received, whether human or divine. His talents were not splendid, but they were exerted with conscientious diligence. His temper was ardent, but burned "with an unconsuming fire of light" habitually kindled from above. Others may have pursued more dazzling, but few more useful, blameless, or happy lives, than that of JOHN CHAMBERLAIN.

HENRY MARTYN.

HENRY MARTYN was born at Truro, in the county of Cornwall, England, February 18, 1781. His father was originally a common labourer in the mines at Gwenap, but qualified himself by study in the intervals of labour for the situation of chief clerk in a counting-house, affording him an easy income. Henry was placed, in the eighth year of his age, at the grammar school in Truro. He was regarded as a boy of uncommon promise, and his proficiency in classical studies justified the expectations that had been formed of him. Indeed, his ease of acquisition was such that he was exposed to the temptation of relying too much on the quickness of his powers, and to fail in due application to study. He appeared like an idler, but performed his tasks with great readiness, as if he had learned them by intuition.

Having inherited a weak constitution, and by no means an adept in the ordinary pastimes of boys, Henry suffered from the overbearing tyranny of some of his stouter associates, who had little sympathy with his shy and retiring disposition. But his gentle and inoffensive demeanour made him friends, and one older than himself became his protector. In this school he continued till his fourteenth year, when he was sent to Oxford as a candidate for a vacant scholarship in Corpus Christi College. He sustained himself so well that in the opinion of some of the examiners he ought to have been elected, but was unsuccessful, and returned to his school, where he remained two years longer. His mind was directed, in the spring of 1797, to the University of Cambridge. The schoolmate whose counsel and protection had stood him in such stead, had entered there upon a highly successful course, and he naturally felt a desire to continue a relation that was mutually satisfactory. He was accordingly entered at St. John's College, and commenced his residence there in October. The beginning of his academic career was not promising. His time was wasted on favourite diversions and books, "attributing," he says, "to a want of taste for mathematics, what ought to have been ascribed to idleness." The standing he obtained in his first

examination showed that he had not wholly wasted his powers, and in the following summer he reached the second place in the first class, to which distinction the judicious counsel of his friend, restraining his youthful waywardness, probably contributed not a little.

During this and the succeeding year, Mr Martyn's talents unfolded themselves with increasing distinctness as of no ordinary kind. He was unwearied in application, and generally unexceptionable in his conduct. An irritability of temper was indeed occasionally manifest, and once proved nearly fatal to a friend, at whom, in a paroxysm of anger, he hurled a knife, which missed its object, and was fixed trembling in the wall. But his character in most respects was estimable, and such as won general regard. His religious views, however, were indefinite, and his ruling motives worldly. The duty of studying not chiefly for its own, or his own sake, but for the Divine glory, though he acknowledged its reasonableness, seemed strange when suggested in conversation. On visiting his friends in the summer vacation of 1799, his religious obligations were affectionately urged upon him by a pious sister, with no good effect at the time; but the very resistance which he made to motives that his judgment could not but approve, awakened a more vivid consciousness of his moral deficiencies. He afterwards recurred, with expressions of deep self-abasement, to the circumstances of this visit.

At the Christmas examination of this year, he was first, an honour flattering to himself, and the more exquisitely gratifying from the delight it gave his father. But his joy was speedily turned into sorrow, by the intelligence of his father's death, an event for which he was wholly unprepared, and which laid a heavy burden of grief on his susceptible spirit. In this hour of mourning, his thoughts naturally turned towards that eternal state into which his parent had entered, and to which his own spirit was bound. "Yet," he says, "I still read the Bible unenlightened, and said a prayer or two, rather through terror of a superior power than from any other cause. Soon, however, I began to attend more diligently to the words of our Saviour in the New-Testament, and to devour them with delight; when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace, with eagerness and hope." From this time, though he afterwards looked back, from the elevation of a piety such as is not often attained, with some measure of distrust respecting the state of his affections in the dawn of his religious life, he seems to have gone forward,

with an increasing steadiness of purpose and vigour of pursuit, in the way of Christian improvement.

The examination for degrees in the University now approaching, his mind was directed with ardour to his mathematical studies. Much was expected of him; the result of the examination might have a momentous bearing on his success in life; and he felt that the circumstances required watchfulness, lest his heart should be too much set upon the distinctions of the hour. As he entered the Senate-house among the crowd of able competitors, he might have been pardoned for giving way to the ambitious promptings that are so natural to a strong and aspiring intellect in the flush of youth. But at this moment there rushed upon his recollection the severe and authoritative warning, "Seekest thou great things for thyself? SEEK THEM NOT, SAITH THE LORD." His spirit was tranquillized, and the calmness with which he set about his task undoubtedly gave him additional power. The highest academical honour was conferred upon him in January, 1801, at which time he had not completed the twentieth year of his age. Yet he was not dazzled by the splendours of such a prize. It was inadequate to satisfy a mind that had known "the powers of the world to come." He says, "I had obtained my highest wishes, but was surprised to find that I had grasped a shadow."

Returning to his home to receive the congratulations of his friends, his sister alone was disappointed, in finding his religious progress less marked than she had fondly, perhaps too eagerly, anticipated. He spent the summer vacation in Cambridge, where he was much in solitude, and improved it to the happy increase of his spiritual resources. The acquaintance he was permitted to form with Rev. Charles Simeon, whose influence on the university, and through that upon the church and the whole body of society, was for many years the instrument of widely diffusing the spirit and power of evangelical religion, proved a valuable auxiliary to his better impulses. By him he was introduced to a number of young men, with whom he formed a lasting friendship, dignified by all the graces of the Christian character. From him also he derived higher views of the importance and intrinsic honour of the Christian ministry to which he soon devoted himself, having hitherto looked forward to the legal profession.

He was now for a time employed in instructing some pupils, till his election as a fellow of St. John's College, in March, 1802. He soon after won the first prize for Latin prose composition, and with

these added honours departed on a visit to his relatives in Cornwall. The days that he spent in the society of his friends were among the most joyous of his life. In his hours of retirement he indulged in sacred meditations, that fed the flame of devotion, while the absence of distracting objects enabled him to fix his attention more exclusively upon the study of the Scriptures.

In the autumn of this year he returned to his engagements in the university. The months that followed formed an important era in his life. From some remarks of Mr. Simeon on the labours of Dr. Carey and his associates in Bengal, and the reading of David Brainerd's apostolic labours among the Indians, his thoughts were turned to the missionary enterprise. He had already fixed his mind on the duties of the ministry; he now conceived the design of seeking his field of labour in the dark places of the earth. It was no light matter for one endowed with such rare powers wholly to resign the thought of exerting them in a society affording such scope for their exercise as his native England. It cost no small struggle to silence the pleadings of a nature possessed of exquisite susceptibilities for the enjoyments of Christian society, of domestic peace and the endearments of kindred and closely-knit friendships. But he felt the promptings of compassion for those perishing for lack of knowledge, and of duty to Him whose commission he was about to bear, the terms of which extended to "all the world;" and after much devout consideration he devoted himself to the work, and offered himself for the patronage of the Church Missionary Society.

His journal, from this time to that of his ordination, shows that he was far from insensible to the difficulties and trials that he must encounter in his labours. At one time he complains that "nothing seems to lie before me but one vast uninteresting wilderness, and heaven appearing but dimly at the end." At another, he "had some disheartening thoughts at the prospect of being stripped of every earthly comfort." Again he says, "Had distressing thoughts about the little prospect of happiness in my future life." Besides these special causes of sorrow, the researches he made into the depths of his own nature gave him abasing views of his own character, which are recorded in terms of great energy. The same record of his interior life discloses the sources of his consolation, in the study of the Scriptures, in grateful meditation on the excellences of the gospel and the sublime mysteries of faith, and in much prayer.

The ordination of Mr. Martyn occurred at Ely, October 22d, 1803,

and he commenced his clerical duties as curate to Mr. Simeon in the church of the Holy Trinity, Cambridge, undertaking at the same time the care of the small parish of Lolworth near the university. His preaching was characterized by great earnestness and solemnity. With that careful watchfulness that distinguished him, he has entered in his journal the fact that in company with a friend he was asked if he were not to be Mr. Simeon's curate, a question which he was for the moment reluctant to answer. It probably was not, it may be remarked, his being a curate that mortified his pride, but that he was to be *Mr. Simeon's* curate. That excellent person, now revered in memory as a lasting benefactor of the university and of the church, even by those who would be far from assenting to his views of religion, was then the object of reproach and derision as a "mystical, methodistical, fanatical" preacher. But such feelings as these, in the breast of one like Henry Martyn, must have been of a transient character. They were detected and sternly repressed on his first consciousness of their existence.

Toward the close of this year he was appointed to act as examiner of the university, an office he filled with singular credit to himself, but with great anxiety, lest the absorption of his thoughts in it should work to the prejudice of his more sacred duties. At this time his prospects of missionary service were overcast by the sudden loss of his little property, in which his younger sister was also involved. To leave England under these circumstances seemed a matter of doubtful propriety. His friends had interested themselves in soliciting for him a chaplaincy in the service of the East India Company, an offer which would enable him with less hardship to undertake missionary labour in their territories. In this emergency it was of more consequence than ever that he should obtain the desired post, and the position of his sister justified some reference to his pecuniary interests; but the application was unsuccessful, and he was left in a state of painful uncertainty as to his future course.

While thus unable to discern the way in which he should walk, he devoted himself with increased assiduity to his ministerial work. He preached frequently, visited the sick and dying, the poor and the outcast, was diligent in the work of private instruction and admonition, and sought in every way to fulfil the duties imposed by his ordination vows. Where he had reason to know that his ministrations were useful, he received the assurance with profound

gratitude and humility. When applause was excited, he shrank from it with dread, lest it should corrupt his Christian simplicity by prompting a vain elation of spirit. He sought to acquire habits of self-denial, and was indefatigable in the use of means to promote his progress in knowledge and in piety. To this end he guarded against every thing that tended to distract the pursuit. If a book excited in him special admiration, he would lay it aside for a time to study the Scriptures, jealous lest any human production should even temporarily usurp that place which rightfully belonged to the inspired Word. In his solitary walks he took care to direct his mind to the contemplation of sacred things, for which purpose he committed to memory passages of the Bible to be always ready to his thoughts. By these and other appropriate methods he studied to be blameless in the minutest particulars of life, and thoroughly furnished for the duties he assumed. He did not escape calumny, misrepresentation and ridicule, but he bore them meekly, uncomplainingly, with a forgiving temper, and a reliance on Him who warned his disciples that they must meet the hostility of a world that rejected and crucified their Master.

Early in this year he made the acquaintance of Henry Kirke White, whose genius he appreciated, and whose spirit was congenial with his own. He did much to encourage him in his entrance upon that memorable career, whose brilliant morning was so soon to be shrouded in untimely darkness. He was also in the summer again engaged to act as examiner in the university. At the conclusion of the examination, being assured of an appointment as chaplain to the East India Company, he visited his friends in Cornwall preparatory to leaving England. Anxious to make full proof of his ministry, he hoped for the privilege of preaching there, but the prejudice against his evangelical principles was such that his services were chiefly limited to two churches, where he preached to large and attentive audiences. "The common people heard him gladly." After a season of much enjoyment, tempered by the sadness which could not fail to gather round one anticipating a speedy and final separation, he bade farewell to his sisters and to one dearer than a sister, with inexpressible sorrow that subdued his spirit, and only yielded to a paramount sense of duty.* He made his way to Lon-

* The question whether he should go out to India married or single, agitated his mind for some time, but Mr. Cecil gave him such reasons for the latter as convinced him that duty demanded the sacrifice of his affections.

don, whence he returned in September to Cambridge. Here he resumed his pastoral labours, and pursued them with increased diligence and pleasure, and at the close of the year acted for a third time as university examiner. He was admitted to priest's orders in March, 1805, having completed his twenty-fourth year, and received the degree of Bachelor in Divinity. No cause now existing to detain him longer in England, he made immediate preparation to depart.

At London his heart was lightened by the happy marriage of his youngest sister, and by the information that two of his friends had resolved on devoting themselves to the same arduous but happy work on which he was entering. During the two months of his sojourn there he applied himself to the study of the Hindoostani language, besides frequently preaching. On the 8th of July he went to Portsmouth, the place of his embarkation. The intensity of his feelings, which he struggled to repress and conceal, was such that he fainted on the way, and was compelled to stop over night. The presence of some of his brethren, and particularly of Mr. Simeon, who came to Portsmouth to bid him farewell, somewhat soothed him.

The vessel in which he sailed, with a large fleet, put to sea July 17, 1805, and two days after unexpectedly anchored at Falmouth. By this unlooked-for event, Mr. Martyn was compelled to renew the anguish under which his physical energies had once sunk, as he was brought to the near vicinity of his early home and of those friends from whom his sensitive nature so hardly permitted him to part. A short interval was given him to enjoy their society, to be followed by a bitter season of regret. Returning to the vessel he once more put to sea. Compelled, unhappily, to sail in view of the coast for nearly two days, his torture was prolonged, and when he was finally borne away from the shores of England, he complained that "all his peace had disappeared." On the 14th, the fleet came to anchor in the cove of Cork, and here he gained at last the calmness of spirit and entire reconciliation to the Divine will, that were sufficient to sustain him in his utmost need.

At Cork Mr. Martyn preached regularly, and was indefatigable in his private ministrations, but found much to discourage him. The officers were indifferent or hostile to his principles, the passengers inattentive, and it was not strange if the common sailors and soldiers, though better disposed, partook of the same feeling. When the fleet again put to sea on the 31st of August, and through the

whole course of the voyage to Madeira, this opposition was increased. The officers complained of the severity of his preaching. If he would utter "smooth things," they would hear, but he was significantly told that he must not "preach about hell" any more. With more firmness than discretion, he answered this warning by taking for his text, the next Sabbath, Psalm ix. 17.—"The wicked shall be turned into hell, with all the nations that forget God." From Madeira they proceeded to San Salvador, Brazil, where several days were spent, after having narrowly escaped destruction by shipwreck. Their course was then to Cape Town, which was attacked and taken. Mr. Martyn was greatly concerned at the levity with which the soldiers went forward to battle, and shocked at the horrors of war. When the British colours were hoisted on the fort he was saddened at the spirit of conquest in which the expedition originated. "I had rather," he says, "be trampled upon, than be the trampler. I could find it more agreeable to my own feelings to go and weep with the relatives of the men whom the English have killed, than to rejoice at the laurels they have won."

The voyage from the Cape was attended with much sickness on board the fleet, which proved fatal to many, and kept Mr. Martyn busy in attendance upon the suffering. The opposition he met with from the officers and passengers was more violent than ever, but with the fervour of love he pursued his thankless labours till the 21st of April, 1806, when he was gladdened by the sight of India, nine months from the time of leaving Portsmouth. After being detained a short time at Madras, he reached Calcutta, not without great peril from a hurricane, which dismantled the vessel in which he sailed, and kept them for two hours in the momentary expectation of immediate death.

While at Madras Mr. Martyn describes himself as filled with despondency. The multitudes of idolaters, and the apparent impossibility of their conversion, pressed on his mind and tried his faith, "but God wonderfully assisted me," he says, "to trust him for the wisdom of his dispensations.—How easy for God to do it; and it shall be done in due time; and even if I should never see a native converted, God may design by my patience and continuance in the work to encourage future missionaries."

On his arrival at Calcutta, Mr. Martyn was welcomed by Rev. David Brown to his residence at Aldeen near the city. Here he was attacked with fever, which occasioned his friends great concern

for a time. On his recovery he applied himself to the study of the Hindoostani, and continued in this employment and in the pleasures of Christian society until the beginning of October. During this time his Christian friends in Calcutta earnestly desired that he would make that the scene of his labours. But he was set on other objects, and "to be prevented from going to the heathen", he said, "would almost have broken his heart."

The reception he met with on first preaching in that city was not calculated to offer his mind the strongest inducements to remain. He was openly denounced from more than one pulpit; his doctrines were first denied, then misrepresented, then condemned as fanatical and absurd. He received these assaults, improper as coming from his brother chaplains, as well as unchristian, with a meek and forgiving temper. Another chaplain came to his assistance, by reading instead of a sermon one of the Homilies, in which the doctrines thus maligned are set forth by authority of the Church of England. About this time the order issued by the government against the Baptist mission at Serampore, forbidding them to preach or circulate tracts within the British jurisdiction, grieved him exceedingly, and he expressed himself vehemently against it.

Having received an appointment to Dinapore, he prepared to part from the friends with whom he had shared so many happy hours, but not till his heart was strengthened by the arrival of two fellow-labourers from England. On the 15th of October he commenced his voyage, accompanied for a little distance by Mr. Brown and other friends. On parting from them, and finding himself alone with the natives, he gave himself to study, diversified by conversation with his moonshee and by pauses at different places on the route, where he had the opportunity of conferring with the people. At Berhampore he stopped for one day with the hope of preaching to the soldiers, but the privilege was not granted, and on the 26th of November he arrived at Dinapore.

The objects he contemplated at this station were, to acquire sufficient knowledge of the Hindoostani to preach in that language, to establish native schools, and to prepare translations of Scripture and religious tracts for circulation. While on his passage he had devised and begun a translation of the parables with comments, which he continued after his arrival. He likewise commenced a translation of the book of Common Prayer into Hindoostani. The discussions he had with his teacher were of a character to wound his spirit at

times, and the natives seemed disposed to receive his approaches with jealousy.

His ministrations to the English residents were commenced with some discomforts. Offence was taken at his extempore preaching, and he was directly requested to discontinue it. Many of them, especially the wealthy, repulsed all his efforts at religious conversation. The sentiments current among the Europeans respecting his missionary employments were anything but encouraging, while the necessity of meeting these difficulties alone gave them greater depressive force. His work of translation, however, went rapidly forward. By the 24th of February, 1807, his version of the prayer book was completed, and on Sunday, March 15, he commenced a service in Hindoostani. The commentary on the parables was also completed toward the end of this month. His duties on the Sabbath now consisted of an English service at seven in the morning, Hindoo service at two in the afternoon, and attendance at the hospital, —and in the evening, meeting at his own rooms with soldiers who were seriously inclined. In these duties he found great delight, heightened by evidence that to some of the officers his instructions were of saving benefit.

In the month of June he was requested to give himself with more exclusiveness to completing the translation of the New-Testament in the Hindoostani, and to undertake a Persian version, tasks upon which he entered with alacrity. He was soon after deeply afflicted by the intelligence of the death of his eldest sister. The severity of the blow was mitigated by the knowledge that she departed in the sure hope of a blessed resurrection, and by the anticipation of a reunion at that day. But greatly as he was moved by this intelligence, he would not suffer it to divert him more than a single day from his appointed tasks.

The schools, of which several had been established, were meanwhile well attended. No Christian books were introduced at first, as Mr. Martyn was anxious to proceed very gradually, that the jealousy of the natives might not break up the schools, and thus destroy one important agency in which he relied for future success in disseminating the word of truth. He now put the sermon on the mount into the hands of the pupils, a measure that met with no opposition, and the success of which naturally afforded him great pleasure.

The arrival of two assistants in the work of translation gave a fresh impulse to his mind. These were Mirza, of Benares, a widely-

known Hindoostani scholar, and Sabat, an Arabian, then a professed Christian, but afterwards an apostate from the faith. Mr. Martyn welcomed Sabat as a brother beloved, and anticipated much happiness from coöperating with such a man, heightened by the long suffering with which he had been obliged hitherto to endure the contradictions of his moonshee and pundit. He bore with the evidences of an unsubdued Arab temper, pride, arrogance and jealousy, in the spirit of charity that "hopeth all things," loth to believe the man anything else than a sincere, though immature and very imperfect Christian, and by his efficient aid went rapidly and successfully forward with the Persian New-Testament.

At the beginning of 1808 he made an effort to do something for the spiritual benefit of the Roman Catholics and other nominal Christians in Patna, whose state, differing for the better in no important respect from the heathen among whom they lived, had strongly affected him, but his offered service was repulsed. The state of the weather at this season interrupted the regular performance of divine service at Dinapore, and under these circumstances he opened his own house, where he preached to a pretty numerous congregation. His health, however, suffered from his arduous toils; his body could not execute the promptings of his eager spirit. In March the Hindoostani New-Testament was completed. Through the remainder of the year he was engaged in its revision, in the superintendence of the Persian translation, and in the study of Arabic with a view of undertaking a version in that language. Toward the close of summer he had a severe attack of illness that for a short time seemed to threaten his life. In the time of his greatest suffering, however, his mind was tranquil and even joyous, as he looked back on all the mercies he had received, and forward to the bliss of heaven that appeared so near.

In February, 1809, the Four Gospels in Persian were finished. In the month of April Mr. Martyn's labours at Dinapore were arrested by orders to remove to Cawnpore. He had just succeeded in securing the erection of a church, in which divine service could be celebrated in comfort and decency, and he anticipated the future with hope. It is true that the immediate effect of his labours was slight. A few officers and soldiers attested the power of the gospel, and a few women attended his Hindoostani service, but infidelity and an entire contempt of the truth reigned among the mass of the European residents, and a besotted indifference characterized the natives. The

spring of his activity, however, was from above, not from without, and with all its toils and discouragements, there was no sphere on earth he would have sought in preference to this. While his body drooped under his exhausting labours, and his soul was burdened by the aspects of depravity that he felt his human powers unable to contend with, he found peace in resting with unshaken faith on Him whose truth he proclaimed.

Something, though so little,—something had been accomplished, and to leave it for a new station, where all must be newly begun, was no slight test of patience. The removal was, however, accompanied with evil, if not fatal, effects on his health. No doubt his exertions at Dinapore were on the whole too much for his powers of endurance, but they were aggravated by the change. His journey was performed at a time when the heat was suffocating, through a barren waste that made the air like that of a furnace, and on his arrival at Cawnpore he fainted from its effects. There was no church in which to shelter his head, but he prayed and preached under the open sky, the soldiers drawn up in a hollow square around him, in an atmosphere so oppressive that some of his auditors dropped down in the midst of the service.

At the close of this year Mr. Martyn's soul was once more bowed with sorrow at the death of his surviving sister, who had been the instrument of so much spiritual good to him in his youth, thus binding her to his heart with double affection. "O what a barren desert, what a howling wilderness," he exclaimed, "does this world appear! But for the service of God in his church, and the preparation of my own soul, I do not know that I would wish to live another day." To that service he devoted himself with continued energy. About this time he began his first public ministrations to the heathen. Hitherto he had avoided this, through apprehensions of exciting prejudice, a caution which we should incline to think excessive, were it not imposed on him by his relations to the East India Company as an army chaplain. The danger of compromising the government in provinces where its influence was imperfectly established, demanded of him a reserve that was unfavourable, if we may judge by comparison with the labours of others not thus encumbered, to his largest influence as a preaching missionary.

A company of mendicants being in the habit of coming for alms, he appointed a stated day to receive them, that he might not be unduly interrupted. To this congregation, sometimes amounting to

eight hundred persons, he preached the word of eternal life; his instructions were well received, and not long after he had the happiness of receiving one of their number to a profession of humble faith in Christ. These labours were continued through the early part of the year 1810, but repeated attacks of weakness in the chest which he had experienced for some time, and that seemed to mark him as the victim of the same insidious disease which had deprived him of his sisters, compelled him to suspend his exertions. While deliberating whether to try a voyage to England, or to turn in some other direction for the desired relief, the necessity of revising the Persian New-Testament decided his course. That work was pronounced by competent judges to be removed from the comprehension of the common people, by too great elevation of style, and by the frequent occurrence of Arabic idioms. This was a great disappointment to him, more especially as his Hindoostani version was pronounced highly successful. He now decided to visit Persia and Arabia, for the purpose of making a new Persian translation and undertaking an Arabic version. With this intention he preached his farewell discourse at the opening of a new church, the erection of which he had long urged, and in which he had fondly hoped to proclaim the word of life for years to come.

On arriving at Calcutta, the joy with which his friends received him was shaded by perceiving how greatly his bodily vigour had been impaired by his four years' labours. Such was his weakness that he could not indulge freely in conversation without pain, yet he preached every Sunday in all fidelity during the two months that he remained there. On the 7th of January, 1811, he delivered a discourse on the anniversary of the Calcutta Bible Society, which was afterwards published, and on the same day addressed the inhabitants of Calcutta for the last time from the words, "But one thing is needful."

He now took passage in a ship bound for Bombay, having for a companion on his voyage the Hon. Mr. Elphinstone, Resident of Poonah. From the captain, who had been a pupil of Swartz, he obtained much interesting information concerning that devoted missionary. He arrived at Bombay on the 18th of February, on which day he completed the 30th year of his age, "the age at which David Brainard finished his course. I am now," he adds, in that spirit of humility which he cherished by ever looking from himself to his Divine Exemplar, "at the age at which the Saviour of men

began his ministry, and at which John the Baptist called a nation to repentance. Let me now think for myself, and act with energy. Hitherto I have made my youth and insignificance an excuse for sloth and imbecility; now let me have a character, and act boldly for God."

At Bombay he remained nearly a month, making inquiries concerning the native Christians, and conversing with Parsees and Mohammedans on religion. On the 25th of March, he embarked in a vessel ordered to cruise in the Persian Gulf against pirates, and landed on the 22d of May at Bushire in Persia, whence he proceeded by land to Shiraz. The heat was so intense that his life was endangered; at Ahmede, under the shade of a tree, the only shelter they could get, the thermometer rose to 126°. At Shiraz he commenced his new version of the New-Testament in Persian, with the aid of Mirza Seid Ali Khan, a learned Mohammedan, characterized by much liberality of feeling. With him Mr. Martyn had frequent and free discussions, in which the Mussulman was compelled to acknowledge with tears the excellence of Christianity, and once confessed that from childhood he had been seeking a religion, and was still undecided. Other Mohammedans and several Jews visited him, and much curiosity was excited in the town concerning his character and designs. At first he kept open house, ready to receive all who called, but in July he removed to a garden in the suburbs, where, secluded from interruption, he pursued his work and enjoyed his Sabbaths with unaccustomed pleasure.

From this retreat he was summoned to hold a public dispute with the Professor of Mohammedan law, an antagonist whose rank and distinction made him formidable; but the great man was too dignified to reason; he inflicted a tedious lecture on Mr. Martyn, taking little notice of his objections. Others, however, were not so blind to them, and he began to fear the result of Mr. Martyn's enterprise. He accordingly wrote an elaborate and subtle defence of Mohammedanism, of which his antagonist produced a cogent refutation, not shrinking from the most frank exposure of the system in question, and holding up the Christian system as infinitely superior. He was told by a nephew of the Prince Ruza Cooli Mirza, that the proper answer to his reasonings would be the sword. To much in Christianity free assent was given, but the doctrine of the divinity of Christ was the great stumbling block with Mohammedans. "Their sneers," Mr. Martyn writes, "are more difficult to bear than the

brickbats which the boys sometimes throw at me: however, both are an honour of which I am not worthy." His reply was felt by his learned opponent, who came to inquire into the principles of Christianity in a manner which indicated that the shaft had taken effect.

The translation of the New-Testament made such progress that in November, Mr. Martyn ordered two splendid copies to be prepared for the King of Persia and his son, the Prince Abbas Mirza. Having determined to spend the winter at Shiraz he commenced a version of the Psalms in Persian. The year 1812 was entered upon by him with an apparent presentiment that his time was short. "The present year will probably be a perilous one, but my life is of little consequence, whether I live to finish the Persian New-Testament or do not. I look back with pity and shame on my former self, and on the importance I then attached to my life and labours. The more I see of my own works, the more I am ashamed of them. . . . I am sick when I look at man and his wisdom and his doings, and am relieved only by reflecting that we have a city whose builder and maker is *God*. The least of *His* works it is refreshing to look at. A dried leaf or a straw makes me feel in good company."

He had need to look for company to God's inanimate works. To be condemned, as he was, to dwell without Christian society in a city full of all manner of wickedness, where his purposes and hopes were viewed either with contempt or ignorant wonder, was a severe trial to his mind, and he was able, he said, to understand the feelings of Lot. "The face of the poor Russian appears to me like the face of an angel, because he does not tell lies." Yet he had the consolation of finding some who were curious to know, if not ready to obey, the truth. To such, the strangest part of his faith was his assured hope of eternal life. Aga Ali, a Mede, once asked, How did he *know* he should be saved? Was it by *these books*? What was the beginning of it? Was it the society of friends? In answer to these inquiries he related his religious history. Could the same benefit be conferred upon them?—"Yes; I bring you this message from God, that he who, despairing of himself, rests for righteousness on the Son of God, shall receive the gift of the Holy Ghost; and to this I can add my testimony, if that be worth anything, that I have found the promise fulfilled in myself."—"What! would you have me believe as a child?"—"Yes."—"True; I think that is the only way. Certainly," he added, as he turned away, "he is a good man!"

On the 18th of February, the thirty-first and last birth-day he

commemorated, he notes that the New-Testament was completed, except the last eight chapters of the Revelation. Six days after, the work was concluded; and the version of the Psalms, "a sweet employment," he said, which "caused six weary moons that waxed and waned since its commencement, to pass unnoticed," was finished by the middle of March. About this time he had another public dispute with his former antagonist, Mirza Ibrahim, in which he intrepidly defended the Divinity of Christ, and effectually silenced opposition.

On the 24th of May, Mr. Martyn left Shiraz for Tebriz, to procure from the British ambassador a letter of introduction to the king, with a view of presenting to him the New-Testament. Had he foreseen the hazards of this enterprise it is not likely he would have incurred them for an object so comparatively unimportant. The journey occupied eight weeks, and when he finally reached the royal camp at Carach he was not admitted to an audience. He then went to Sultania, intending to wait an audience there, but found it impracticable to do so. In his return to Tebriz he suffered dreadfully from fever, which prostrated him after his arrival at that city for two months. The English ambassador showed him much kindness, and volunteered to present the Testament to the king. His majesty gave it his approbation, and the work was printed at St. Petersburg for distribution.

On recovering from his illness he decided to return to England for the more complete restoration of his health, a wise step in itself, but imprudently attempted too soon,—on the tenth day after his recovery. Setting out on horseback with his attendants, he left Tebriz on the 2d of September for Constantinople. The journey was tedious, but he kept his mind occupied with study and meditation on the Scriptures, and found at Echmiadzen and Erzroom a hospitality and fraternal welcome from the Armenians, that contrasted cheerfully with the rudeness he met from the Mohammedans. Once or twice he was in danger from robbers, but escaped without harm. On the 29th, soon after leaving Erzroom, he was attacked with fever and ague. At the close of the next day's journey he was so far weakened that he nearly fainted. The next two days his attendants drove him furiously forward, much of the way in the rain. Repose, alleviated his sufferings, and he went on through another day at the same merciless speed till he was compelled to halt. He was permitted to rest at a small village, where his fever increased

till he was nearly frantic; his attendants believed him really delirious, and minded nothing he said.

After gaining a little sleep he was hurried off, and reached Tocat in a state of weakness that made further progress impossible. Here on the 6th of October he made a final entry in his journal, a fitting conclusion of the record of such a life. "I sat in the orchard," he says, "and thought with sweet comfort and peace of my God, in solitude my company, my friend and comforter. O, when shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth: none of that wickedness which has made men worse than wild beasts, none of those corruptions which add still more to the miseries of mortality shall be seen or heard of any more."

In this state he looked forward to his "perfect consummation and bliss." Ten days after, either sinking under the disease that arrested his journey, or falling by the plague that then prevailed there, he exchanged the sufferings of this present life for "a far more exceeding and eternal weight of glory."

The intelligence of this unexpected event was received with profound grief both in India and England. His great powers of mind and wide compass of knowledge,—the celerity with which he executed the most difficult undertakings, and the sincerity with which his whole being was devoted to the service of his Divine Master, made his withdrawal from his earthly mission an afflictive dispensation to all who had hopefully watched the promise of his early manhood. To such as had enjoyed the happiness of personal communion with him, the blow was more severe, as the bond it sundered was more tender, and it was an affecting thought that, in the hour of nature's extremity, he was left without the consolations of Christian sympathy or the offices of friendship. But it was so ordered, and though few could so gratefully have felt the value of such alleviations at such an hour, few *needed* them less. His grave remained without a monument till 1823, when Claudius James Rich, Esq., English Resident at Bagdad, consecrated a stone to his memory. More durable monuments were his versions of the New Testament, which have every requisite for permanent circulation, and his translation of the English liturgy, by the aid of which many a Christian congregation will offer prayers and praises, where now the name of God is only heard to be profaned. It is the peculiar characteristic

of a missionary's work, that it is linked with imperishable results. Time, which dims the memory of earthly heroes, shall but brighten that of Christian champions; and eternity has in reserve for them honours that it is not now permitted us to conceive, much less describe, but that are embodied in words whose sublime import tasks the highest imagination—THE JOY OF THEIR LORD.

GORDON HALL.

GORDON HALL, one of the pioneers in American missions to the heathen, was born at Tolland, Massachusetts, April 8, 1784. In his childhood he was noted for vivacity, force of will and versatility of talents. Endowed with no little wit and humour, joined to active bodily habits, he was a leader in all the amusements appropriate to childhood and youth, and as he grew up he showed a fondness for mechanical contrivance, in the exercise of which he spent much of his leisure time. At the age of fourteen, it is related, he undertook to construct an air balloon from a description he had read; of his success we have no account, but the attempt was characteristic.

Early in life he acquired a taste for reading and composition. His first attempts at literature were of a satirical turn, aimed at individuals of the neighbourhood, an occupation for which we can readily believe he found abundant scope. There are not a few retired New England towns that have a store of eccentric characters, whose originalities would make the fortune of an observing humourist. He laboured upon his father's farm till his nineteenth year, when he commenced a course of classical study, under the direction of Rev. Mr. Harrison, the minister of the parish. He offered himself for examination at Williams College in February, 1805, and received the special commendation of the President. "That young man," said Dr. Fitch, "has not studied the languages like a parrot, but has got hold of their very radix." His course as a scholar justified this praise. Foremost in the generous competition, he was graduated with the highest honour.

When entering college he was not a professing Christian, though well instructed in the principles of religion by the care of a pious mother. In 1805 a revival of religion commenced in Williamstown, the influence of which during the following year extended into the college. Mr. Hall was not insensible to the power of religious truth, and in letters to his friends showed much solemnity of feeling, but obtained no satisfactory evidence of piety, till the commencement

of his third collegiate year. The state of the college at that time was unfavourable to the exercise of active piety. Infidelity and irreligion had been to some extent rife among the students, and the prevailing political excitement was fitted to induce a feverish restlessness of mind uncongenial to the cultivation of a Christian spirit. The revival had indeed done much to counteract these influences, yet it was not easy, even then, for a mind not strongly anchored by independent principle to withstand the strong current of skepticism and worldliness. But Gordon Hall had a robust manliness of spirit not to be deterred from a straightforward course on the line marked out by his conscience and sober judgment. This gave him power, and he fearlessly exerted it in behalf of religion. Those who were contemporary with him could not soon forget the impression made by his bold and manly bearing, and there are some now among the living who can bear witness to the inflexible fidelity with which he maintained the attitude of a Christian scholar.

At what time his mind was first directed to the subject of missions is not certainly known, but it must have been very soon after his conversion. In the class below him was Samuel J. Mills, a man who, without extraordinary talents, but with an energy of faith and profound benevolence such as are rarely exemplified, succeeded, in his own words, in making his "influence felt to the remotest corner of this ruined world." Unlike Hall, Mills had entered college with an established religious character, and was studying with a view to the Christian ministry, and with a desire to exercise his ministry among the heathen. As early as 1802 his father overheard him saying that "he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen,"—a remark which was noted as one of the first decisive proofs of personal piety he had shown. The subject continued to occupy his thoughts, but his plans were not disclosed to others till the year 1807, when he conferred with Hall, and found him ready to respond to his aspirations. In the summer or autumn of that year he spent a day in fasting and prayer by the side of a large haystack in a meadow near the Hoosick river, in company with James Richards and Robert C. Robbins. Their hearts flowed together, and a sacred union was formed, destined to ripen into an enterprise wider and more effective than they could then have hoped. In September, 1808, a society was formed, whose object was stated to be, "to effect

in the persons of its members a mission or missions to the heathen." The constitution admitted none as members who were "under any engagement which should be incompatible with going on a mission." Each member was pledged to "keep absolutely free from every engagement which, after his prayerful attention and after consultation with his brethren, should be deemed incompatible with the objects of this society;" and to "hold himself in readiness to go on a mission when and where duty might call."*

This constitution was originally signed by Mills, Richards, Robbins, Luther Rice, Ezra Fisk, and Daniel Smead, and seems to have been the first foreign missionary organization in America. Though Hall, for some reason, did not unite in its formation, there is evidence that his heart was in the work from the first, that he was fully cognizant of the steps taken by his fellow-students, and was ready to coöperate with them to the extent of his ability. In the high resolves, fervent prayers and secret communings of this little band, far from human observation and human sympathy, were laid the foundations of one of the greatest moral enterprises of the American churches.

The constitution of the society was kept a profound secret, and the original agreement was written and signed in cipher. For such a course there were reasons grounded on the state of public opinion with respect to missions, and in the situation and plans of the young men who formed it. By a large portion of the religious public, such schemes were regarded as impracticable. There was great risk of failure, not, certainly, from any liability to vacillation on their own part, but from want of support by the churches. Public action, that should prove abortive, could only injure them and the cause they sought to serve. They were young, unpractised in any popular arts, and destitute of personal influence. Mills, who was the master-spirit of the movement, and gave it form and direction, was constitutionally inclined to the policy they pursued. He was unaffectedly modest, humble, distrustful of his own capacity, but had great faith in the power and merciful purposes of God. He was not disposed, therefore, to seek great things for himself. He had no wish to figure in the van of the enterprise, confident as he was that Providence would in due season set it forward. He was inclined to pray and wait,—not inactively, but in the exercise of an unobtrusive influence,

* Tracy's *Hist. of the Am. Board*.—Pres. Hopkins' *Semi-Centenn. Address*, (*Miscellanies*, 280.)

suggesting his plans to others whose position in the churches gave them power to move the public mind.

With these views the members of the little society set themselves to diffuse a missionary spirit, to enlist other individuals in the scheme, and especially to interest clergymen whose character gave ground to hope for their coöperation. Rev. Drs. Worcester, of Salem, Spring, of Newburyport, Morse, of Charlestown, and Griffin, then settled in Newark, N. J., afterwards President of Williams College, were more particularly looked to. These all became prominent in forwarding the work of missions, but Dr. Worcester is believed to have been first enlisted. Attempts were made to awaken an interest among the students of other colleges. For this purpose one of their number took a dismission to Middlebury College, Mills visited Yale, a correspondence was opened with members of Dartmouth and Union Colleges. The association also published and circulated two sermons at their own expense, to move the public mind.

After graduating, in 1808, Mr. Hall commenced the study of theology at Washington, Connecticut, with Rev. Dr. Porter, afterwards a professor in Andover Theological Seminary, Mass. "The development of his powers, during his theological investigations," says Dr. Porter,* "satisfied me that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners." Dr. Porter specially testifies to his steadfast piety, persevering industry, sobriety of judgment and inflexible decision. While at Washington he was appointed a tutor in Williams College, but declined the office. He was licensed to preach in about a year, and invited to supply the pulpit of the Congregational church in Woodbury, Conn., as a candidate for settlement. He consented to go, but with the condition that he should be under no obligation to become their pastor,—in accordance with his fixed determination to keep clear of engagements incompatible with a missionary life, provided any opening should offer itself in that direction. This determination, and the tenacity with which he held it, were well understood. Mills, then at New Haven, writing to a friend under date of December 22, 1809, declared that Gordon Hall was "ordained and stamped a missionary by the sovereign hand of God." He remained at Woodbury till June 1810, occasionally preaching in other places, among others at Pittsfield, Mass., where he spent two months. While at Pittsfield

* *Am. Quarterly Register* ii. 209

he seems to have wavered between foreign and domestic missions, on account of the uncertainty that rested on the prospect of commencing a mission to the heathen.*

On leaving Woodbury, in June, he connected himself with the Theological Seminary at Andover. There, in concert with Mills, Richards, Rice, and other kindred spirits, their plans were matured and their purposes ripened into decided action. Their circle had received an important accession in the person of Adoniram Judson, then lately reclaimed from the snares of infidelity, whose thoughts and desires had been directed to the work of missions without the knowledge of what had been long passing in the minds of others. His impulsive spirit was ill tutored to wait with all the patience that characterized his associates. The arrival of Hall was opportune. With less impetuosity than Judson, he had great courage and decision of character. The two united in dissuading further delay. Judson was ready to seek the aid of British Christians, if those in America held back from the work. Hall said he would work his passage to India, and rely, under Providence, on his own resources. It was decided that the time had come to go forward. The faculty of the Theological Seminary were consulted, and approved of their plans. A meeting for consultation and prayer was held at Andover June 25, 1810, and it was determined to bring the subject before the General Association of Massachusetts, then about to assemble at Bradford. Rev. Drs. Worcester and Spring were present, and the next day, as they were riding in a chaise to Bradford, a board of missions was proposed and a plan of organization suggested.

The General Association convened on the 27th, and on the afternoon of the 28th, Messrs. Judson, Mills, Samuel Nott, Jr., and Samuel Newell, were introduced by Dr. Spring, and presented to the body a written statement of their views and wishes, soliciting the advice of their fathers in the ministry. After hearing from them a more particular statement, their memorial was referred to Rev. Drs. Spring and Worcester and Rev. Enoch Hale. They reported on the following day, approving the spirit and purpose of these young men,

* It may have been this circumstance, in connexion, perhaps, with some concurring facts of the same nature, that led Mr. Judson some years later to affirm that those who came to Andover from Williams College, had limited their views to missions at the west. The aspirations of Mills, as we have seen, were limited only by the bounds of "this ruined world." But the aspects of the time were far from hopeful, and might have made the most stout-hearted despond.

recognising the duty of giving the gospel to the heathen, and recommending the formation of a society for this object. They further recommended to the applicants to continue their studies, holding themselves in readiness to go forward whenever a way should be opened and the necessary means should be provided. The report was adopted, the plan approved, and the members of a board elected, who organized themselves at Farmington, Connecticut, September 5, 1810, by the name of the *American Board of Commissioners for Foreign Missions*. Dr. Worcester was chosen Corresponding Secretary, and an address was issued to the Christian public, bespeaking their favour for the enterprise. The young men whose application gave the impulse to these proceedings were meanwhile advised to continue their studies till the necessary information and pecuniary resources should be obtained by the Board.*

* The honour of originating the Board of Commissioners has been claimed for different persons. The truth seems to be that in this, as in many important movements, several minds were drawn by a common influence to the same result. In the order of time, Mills was unquestionably first, having felt the stirrings of missionary zeal as early as 1802. Richards was under the influence of similar feelings before he knew anything of Mills's designs. The same is said to have been the case with Hall, though the direct evidence of this is scanty, and somewhat doubtful. In 1808, these and others, members of Williams College, had advanced so far as to unite in acts of personal consecration to the work. Judson dated his impressions in the autumn of 1809, and his purpose was fixed before he knew that others were prepared to sympathize with him. So that four persons successively, Mills, Richards, Hall and Judson, from independent thought acting on separate suggestions, were providentially put in training to give a united and powerful impulse to the spirit of missions in the American churches.

Of these persons, Mills, though early self-devoted to the work, was not permitted to engage personally in its prosecution. His character eminently fitted him to exert a moving influence on the minds of others, while his consecration to the divine service and his ardent desire to promote the highest human welfare, uniformly directed his energies to pure and exalted ends. He contributed largely to the setting in motion of some of the most important religious charities in our country. Besides his agency in forming the Board of Missions, he originated the Foreign Mission School, which was maintained for ten years at Cornwall, Conn., for the education of heathen youth. The United Foreign Missionary Society, operating within the limits of the Presbyterian Church, and afterwards united with the American Board, was formed at his suggestion. The American Bible Society sprung directly from his counsels: and he bore a principal part in the movement that originated the American Colonization Society, in whose service, as an agent for exploring the coast of Africa to fix the site of a colony, he met his end, and found a grave in the ocean. Few men have made their mark so deeply in the history of what is most vital to the progress of the world, and fewer still have been so indifferent to the question whether it would

The progress of the Board, notwithstanding the favour with which it was viewed by many persons of influence, was slow. That sentiment of religious "liberality," which for thirty years had been silently supplanting the ancient theological landmarks of New England, and was soon to sunder the Puritan churches into two sects, having scarcely anything in common but their forms of ecclesiastical organization and the memory of a common origin, had wrought a degree of religious apathy, disturbed only by the beginnings of a controversy as yet not foreseen in its full intensity. The subject, moreover, though not absolutely new, was little considered as a practical reality. Some were for postponing the claims of the world at large for those of our own country. Some thought the scheme visionary. Few were prepared to say, Go forward. Under these circumstances the Board entertained the design of effecting an arrangement with the London Missionary Society for a joint superintendence and support of missions, conducted through missionaries appointed by the Board here. Mr. Judson was despatched to England to confer on this subject. The directors of the London Society expressed a willingness to receive Mr. Judson and his associates under their patronage, but deemed a joint management impracticable.

This reply, though very natural and just, could hardly meet the views of the Board. Meanwhile, indications appeared of a measure of public liberality sufficient to justify independent action. Accordingly, at the meeting in 1811, the Board appointed Messrs. Judson, Nott, Newell and Hall, as its missionaries, and designated the Burman empire, or some contiguous territory out of the British jurisdiction, as their field of labour.

Mr. Hall had much to overcome in accepting this mission. The congregation in Woodbury were greatly attached to him, and gave him a pressing invitation to settle with them. From the tenour of letters to his parents it would seem that he met with opposition from them. But he had too long and too devoutly meditated on the claims of the heathen to confer with flesh and blood, or to yield himself to considerations of ease and present favour. To the call from Woodbury he replied, Dr. Porter informs us,* with "a glist-

be recognised by others. He was content, nay, he preferred to work out of sight, if the desire of his heart could be so accomplished, and it was not till his earthly task was ended that the world was permitted to know the extent of its obligations to him, or summoned to do justice to his character.

* Am. Qu. Reg., *ul sup.*

ening eye and firm accent:"—"No, I must not settle in any parish in Christendom. Others will be left whose health or prëengagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship; God calls me to the heathen;—wo to me, if I preach not the gospel to the heathen!" The same duty he likewise urged on others, with singular directness and force. Having his heart fully set, he made careful preparation. Early in 1811 he resided some time in Boston to attend medical lectures, that he might increase his usefulness as a missionary, and after his appointment in the following September, he repaired with Mr. Newell to Philadelphia for the same purpose. In a letter addressed to his parents and his brother from that city, he makes an earnest appeal that they would give their cheerful assent to his plans. "Are you not willing," he asks, "that your son and brother should go in the name of the Lord, and proclaim pardon and eternal life to those who know not God and are trusting to their idols?" After appealing to the great commission of the apostles as binding on all ministers of Christ, he says, "There are parents, who through divine grace can rejoice to see their sons zealously engaged in this work. O, may I be such a son, and you such parents."

Mr. Hall, with his colleagues, received ordination at Salem, February 6, 1812. Messrs Judson and Newell sailed from Salem on the 9th, and Messrs. Hall, Nott and Rice (more recently appointed,) from Philadelphia, on the 18th of the same month. Messrs. Judson and Newell arrived at Calcutta on the 17th of June, and their colleagues on the 8th of August. By Christians of different denominations they were received with kindness and affection, but the British East Indian government met them with a prompt and peremptory repulse from their territories. One ground on which this act was ostensibly based, was the fact that the missionaries were not English subjects. The real motive was undoubtedly the same that had dictated their intolerance of the Serampore mission, and of every other effort to introduce Christianity among the natives of India.*

The first order commanded the missionaries to return in the vessels that brought them, but they were afterwards authorized to go, by any conveyance, to any place out of the jurisdiction of the East

* To an American gentleman, who spoke of the duty of promoting the education of the Hindoos, Lord Wellesley, now duke of Wellington, is said to have significantly replied, that Great Britain had seen enough of the effects of that, in the case of the North American colonies, and that the experiment would not be repeated.

India Company. It was not easy to decide where they should go. The Burman empire was the seat of war that agitated all the neighbouring regions, and China was not yet opened. They learned that the governor of the Isle of France, now more generally known by its older Dutch name, Mauritius, was friendly to their establishment on that island and in Madagascar. Mr. and Mrs. Newell embarked for the Isle of France by the first opportunity; their associates were delayed two or three months at Calcutta, during which interval Messrs. Judson and Rice announced a change of views on the subject of baptism, which separated them from their colleagues and from the further patronage of the Board.

Messrs. Hall and Nott had engaged their passage to the Isle of France, when an unexpected detention of the vessel gave them an opportunity to reconsider their plans. They had decided to go to Ceylon, but news of the arrival of Sir Evan Napier as governor of Bombay opened a better prospect. Sir Evan was known as a friend of missions and a Vice-President of the British and Foreign Bible Society. They were promised favourable letters to several gentlemen at Bombay, and resolved to attempt a mission there. They received a general passport "to depart in the ship Commerce." Before they could get their baggage on board, they were served with an order for their being sent to England. After an unsuccessful attempt to bring their case before the governor-general in person, they obtained leave of the captain of the Commerce to go on board and wait the result. He reported them as his passengers, obtained a port clearance, and on the 11th of February, 1813, they landed safely at Bombay.

Here they found that the order for their transportation to England had been forwarded from Calcutta. They submitted a memorial to the governor, setting forth their object in coming to India, their proceedings at Calcutta, and their reasons for departing under such circumstances. With this he was so well pleased that he wrote to the governor-general in favour of the missionaries, and appears to have so far satisfied his mind as to gain permission for them to reside at Bombay.

At this juncture, to their great embarrassment, came the news of war between Great Britain and the United States. To make the matter worse, an American schooner that came under a protection from Admiral Sir John Warren, bringing letters and supplies for the missionaries, was condemned on a charge of having forfeited her

protection by cruising on the coast to inform other American vessels of the declaration of war. Neither the Board nor the missionaries had any control over her, and they could not be justly held accountable for the conduct of her officers. But the government professed, and may have entertained, suspicions that the mission was connected with some political design. The letters and supplies brought by the condemned vessel were forwarded to the missionaries, but their longer residence in the British dominions, it was intimated, was not to be thought of. Their names were entered as passengers for England by the ship Carmarthen. They addressed a remonstrance to the governor, showing that their errand was unconnected with the war, or with the political relations of the two countries. Sir Evan consented to a few weeks' delay that they might perfect their arrangements, but stated that his orders from Bengal forbade him to permit their residence at Bombay.

Communications were received in September from Mr. Newell, then on the island of Ceylon, and from Rev. Mr. Thompson, chaplain at Madras, to the effect that the governor of Ceylon would protect them, and urging them to repair to that island. These were submitted to Sir Evan Napier, with a request for permission to act upon this counsel. They were informed that he was personally inclined to grant the request, and was expecting more favourable orders from the governor-general. If these came seasonably, he might accede to their wishes, but if not, he must send them to England by the first ship. The time for the sailing of the Carmarthen was now near at hand; every open expedient to avoid transportation had failed, and their enterprise appeared to be completely frustrated.

After prayerful consideration, they resolved to adopt the only alternative,—to depart without the knowledge of the government beyond its jurisdiction. That their friends might not be needlessly compromised, they confided their plan to only a single person, Lieutenant John Wade, a young officer of noble descent, and at that time Military aid and Secretary to the commander-in-chief on the Bombay station. He had become acquainted with them early in the summer, had sought their aid in establishing his religious principles, and felt profoundly grateful for their instruction and counsel. He promptly offered his aid. On the 18th of October he informed them that a native vessel was to sail for Cochin, and thence, it was understood, to Columbo, Ceylon, which would take them as passengers if

they could be ready in five hours. He gave them a note of introduction to an officer at Cochin, which proved of service on their arrival there. He saw them safely on board, and after their departure prepared and circulated a defence of their conduct.

"I have fears," Mr. Hall wrote in his journal, "lest we have sinned in leaving Bombay as we have.—Yet after all," he added, "I do not know why it was not as right for us to escape from Bombay, as it was for Paul to escape from Damascus." Unfortunately, they did not meet with the Apostle's success, and had to deal with persons who were not inclined to accept the analogy. The vessel was bound to Cochin, and no further; the crew were not competent to navigate her to Ceylon, had they been so disposed. Lieut. Wade's note secured them very courteous treatment during their detention, but before any conveyance to Ceylon presented itself, a message came, demanding their immediate return to Bombay. On arriving there, they learned that the governor regarded their conduct as inconsistent with their character as gentlemen and ministers of the gospel. He treated them, in fact, somewhat like prisoners who had broken their parole. They were informed that their passage to England was inevitable, and that Mrs. Nott would have been sent by the Carmarthen if her health had admitted of it. For ten days they were detained on board the Company's cruiser Ternate. From their prison-ship they sent a letter to the governor, vindicating their course.

Being brought to the police office, they were required to give a bond, with security in four thousand rupees, not to leave Bombay without permission. This they declined doing. They were then asked to give their parole to the same effect, which was declined, as also a third proposal, to give their parole not to leave without permission before the following Monday. Thereupon they were remanded on board the Ternate. The next day they were again summoned, and informed that their vindication had been favourably considered, but was not satisfactory. They were assigned quarters in the admiralty-house, and ordered not to leave the island without application to the government, and to be ready to sail for England.

But their deliverance was at hand. Lord Moira, appointed to supersede Lord Minto as governor-general of India, arrived at Calcutta. A committee in that city for coöperating with the missionaries made representations to the government in their behalf, which drew from Lord Minto the admission that their designs were

unexceptionable, and from Lord Moira an intimation that "no conceivable public injury could arise from their staying," with such further declarations as seemed to assure a reversal of the obnoxious orders. Rev. Mr. Thomason, of Calcutta, wrote to this effect, and his letter was sent to Sir Evan Napier. He replied that as his orders were peremptory, and had not been reversed, he should put them in execution.

On the 20th of December, Messrs. Hall and Nott, as a last resort, addressed a bold but respectful communication to the governor, in which they used the following language: "That exercise of civil authority which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public in England and America are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the pagans of this country. Our cause has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befall, in India, those evangelical missions which they are labouring to support by their prayers and their substance." After making a solemn appeal to his conscience in respect to the moral responsibility of thus resisting the spread of the gospel, they remarked on the degree of force possessed by the orders under which he acted, and in words that have lost none of their weight by the lapse of time, declared: "Your excellency knows perfectly well, that *whenever human commands run counter to the divine commands*, THEY CEASE TO BECOME OBLIGATORY; and that no man can aid in the execution or support of such counter commands, without aiming violence at the authority of Heaven." They referred to the information recently laid before him of a favourable change in the views of the governor-general, as furnishing sufficient ground at least for delay. Entreating him, by the highest motives of personal religious duty, to forbear from the decisive act which he had threatened, they thus concluded:

"By all the dread of being found on the catalogue of those who persecute the church of God and resist the salvation of men, we entreat your excellency not to oppose the prayers and efforts of the church, by sending back those whom the church has sent forth in the name of the Lord to preach his gospel among the heathen; and we earnestly beseech Almighty God to prevent such an act, and

now and ever to guide your excellency in that way which shall be most pleasing in his sight. But should your excellency finally disregard the considerations we have presented, should we be compelled to leave this land, we can only say, Adieu, till we meet you, face to face, at God's tribunal."

This letter, though addressed to Sir Evan personally, was submitted to the council, and on the 22d they were informed that the governor and council had decided to await further instructions from the supreme government. Under this informal and provisional license, the missionaries remained several months. Their flight to Ceylon had been arrested, that the mission to Bombay might not fail.

A mere sufferance in India, however, was not a sufficient basis of operations. The act renewing the East India Company's charter, passed about six months before, provided for the future toleration of missions, but no provision was made for those already commenced, so that the American missionaries were in fact excluded from its benefits. The authorities at Calcutta and Bombay had transmitted to the Court of Directors in London, an account of the transactions we have related, with copies of the correspondence that had passed. The Directors had under consideration a vote of censure on all officers who had abetted the American missionaries, and requiring their removal from the Company's territories. As the resolution was about to pass, the venerable Charles Grant, formerly chairman of the court, presented a written argument, proving that the authorities in India had assumed powers not conferred by the law of England or of nations. The argument prevailed, and the governor of Bombay was informed that the missionaries were allowed to remain. In communicating this result to Mr. Hall, Sir Evan Napier added, "I can now assure you that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeable to your office; and I heartily wish you success in your work." Continental India was now opened to Christian missions by a formal public act, to which the firmness of the American Missionaries had chiefly contributed. If Mr. Hall had accomplished nothing else, his mission would not have been vain.

While hindered from his chosen work by these trials, Mr. Hall did not neglect opportunities of usefulness to such persons as were within reach of his influence. Allusion has been made to Lieut. Wade, who felt himself under great spiritual obligations to the missionaries, and the force of whose gratitude was shown by his readi-

ness to set at hazard his reputation and worldly prospects for their benefit. Two other officers in the English military service regarded Mr. Hall with the same feeling, for the same cause. Through his influence, they were led not only to a hearty reception of spiritual religion, but to a withdrawal from the army. Mr. Hall was a consistent and uncompromising advocate of peace. "As to war," he wrote to a friend in America, "you may mark me for a thorough Quaker." To one of the officers mentioned, he wrote: "As to war and violence, in every shape, I am as confident that it is utterly contrary to the spirit of the gospel, as I am that theft or any other immorality is so." In another letter to the same, he says: "You request me 'to search, if there are any scriptural proofs in favour of war;' I would as soon look for proof that men may lie one to another as that they may slaughter one another." And in reference to delaying, for prudential reasons, the resignation of his commission, Mr. Hall wrote: "If your profession in the army is incompatible with your duty as a Christian, it can be no less sinful for you to continue in that profession for a moment, either on board ship or in England, than here." Those who do not consider this view of the military profession a sound one, will yet honour the spirit with which the faithful missionary carried out his sincere convictions to their proper result, and held them up in logical thoroughness and completeness.

His letters to friends in America at this time glow with missionary zeal, and show, moreover, that he did not enter on his work without maturely considering its nature and the proper means of success. "Eighteen hundred years ago," he says, "it was solemnly commanded by Jesus Christ that his gospel should be preached to every creature, but now the British Parliament is debating whether it may or not be published to sixty millions of their heathen subjects in Asia." With respect to details of oriental life and manners, he remarks: "It matters little whether a man's hair trails on the ground, like the Chinese, or whether like the Hindoos it is shorn as close as an Englishman's face,—whether he lives in a bamboo or log hut,—on a plain or a mountain,—whether his language is refined or barbarous,—or what are the personal qualities of the multitudes of gods which crowd the Hindoo pantheon; a thousand things of this kind may be interesting and amusing to the curious, but they are not the things which Christians need to excite them to action in disseminating the gospel. The facts which the Christian needs are few

and simple. *The world is full of heathen. Christ died for them all. The gospel must be preached to them.*" Respecting the relative value of translations, as means of conversion, he says: "Many seem to suppose that if the Bible were only scattered among the nations, the work of conversion would follow of course.—The fact is, that in the economy of human salvation, the living preacher holds the most prominent instrumentality." And again: "I should think that the sentiment is stealing upon the minds of many, that Bibles *alone* will convert the world. This sentiment is as absurd as it would be to toss a sickle into a field of grain, and leave it unwielded, to gather the harvest. Do not understand me to say aught against the sickle; were it in my power, I would multiply it a thousand fold. But what I mean is, that there should be a due proportion observed in sending forth preachers and in multiplying translations of the Bible."

There may be those to whom these sentiments will appear like an undue magnifying of his office as a minister, but we are mistaken if the records of missionary effort for the last fifty years do not fully confirm his views on this point. The instruments employed must be various, for the end sought is a complex one, but there is an order and proportion to be observed in their application. We shall see that Mr. Hall, though decided, was not exclusive, in his views.

The way having been opened for free entrance on their appropriate work, the missionaries were diligent in preparing for it. For several months, indeed, before the decision of the Court of Directors in London was known, they were kept under restraint, and compelled to reside in the admiralty-house, where they preached in English, and also at another place in the town. In the course of the year they opened a school. Their attention was likewise given to acquiring the languages of the country. But in due time they were set at liberty. The force engaged at Bombay consisted of Messrs. Hall and Nott, soon after joined by Mr. Newell, who was then in Ceylon. An arduous task was before them. In the part of India which was the scene of their labours, the attachment of the people to their ancient faith is peculiarly strong, and as a field of missions it yields to few in point of difficulty. There lay before them nothing but severe and continuous toil, relieved by scarcely a gleam of success. No surprising incidents, no romantic adventures, no marvellous achievements, enliven the record. From this time to the day of his death, it was the lot of Mr. Hall to expend his strength in one

continuous struggle against a power that frowned sullen defiance on his efforts, without any prospect of immediate reward, but in the full assurance that not a word spoken for his Lord would be lost. It is an impressive spectacle, and the firmness with which his spirit bore up against discouragement, drawing from the obstacles he encountered only arguments for greater exertion, give to his character an aspect of moral sublimity.

Bombay is situated on an island off the western coast of peninsular India, near its northern extremity, separated by narrow straits from the continent on the east and from the island of Salsette on the north. The range of mountains called the Ghauts, rising to the height of two thousand feet, runs near the coast, leaving a strip of flat or broken country called the Concan, from forty to a hundred miles wide and about three hundred miles long. Eastward, from the Ghauts toward the Bay of Bengal, and southward, from the river Nerbudha to Cape Comorin, stretches the vast region known as the Deccan. This was overrun by the Mahrattas, originally an obscure piratical race, early in the eighteenth century. For about a hundred years they ruled and ravaged a large part of India; when their power declined, and was gradually absorbed by the British. Their population is estimated at about twelve millions.

The Mahratta language was Mr. Hall's more especial study. Few facilities existed for its acquisition, but by diligent exertion he was able to employ it as a vehicle for religious instruction as early as the commencement of 1815, less than two years after his arrival. In the course of that year he translated most of the Gospel of Matthew, and prepared a harmony of the gospels and a small tract. He knew that his translations were far from perfect, but found them useful, both in imparting a knowledge of scriptural truth, and (by the comments they called forth from his hearers) in correcting mistakes, and thus increasing his familiarity with the language. The process of spreading Christian truth was a difficult one. The missionaries could have no stated congregation, for there was not curiosity enough to convene one. There were no inquirers, for the like reason. As people would not come to them, they had to go to the people. At temples, markets and other places of public resort, they could collect little groups of hearers, and address them briefly, reading passages of Scripture, and explaining the truths they contained.

As auxiliary to these labours, something could be done by the agency of free schools. Common school education is no monopoly

of western civilization. Long ago, in the villages and hamlets of Hindostan, the teacher was honoured and his services esteemed; reading and writing were accomplishments very generally acquired there, except by those whose extreme poverty refused them the scantiest leisure for study. But in western and southern India, the ravages of war and the more exhausting, because perpetual, mischiefs of bad government, had so impoverished the country, that education was fallen into decay.* The people were ready to welcome schools, which might impart some wholesome moral instruction to the young. True, the missionaries could not give their own time to them, and must choose between heathen, Mohammedan and Jewish teachers; but they could direct what books should be used, and by frequent examinations ascertain that they were faithfully taught. The school also became a nucleus for gathering larger and more regular congregations than could otherwise be brought within the scope of their preaching.

From the journal of a week's itinerant labours in the autumn of 1815, a few hints may be gathered to show the methods adopted by Mr. Hall to bring the object of his mission before the people. On Sunday morning he "spoke in four different places to about seventy persons." In the afternoon "spoke in another place to about twenty; also in four other places." At Momadave, "held a long discussion with some brahmins in the midst of sixty or seventy people. As I came away, a brahmin told me that there was no one there who could make a proper reply to what I had said." He addressed in all about two hundred. On Monday, "spoke in six different places, and in all to more than one hundred. At one place I fell in with some Mussulmans." After some discussion, a Jew interposed, and he left them disputing together. "It is one part of a missionary's trials," he notes, "rightly to bear the impertinence, contradictions, insolence and reproaches of men, who are sunk to the lowest degradation." On Tuesday "spoke in several places to about one hundred

* "The wealth of the Indies" is still a popular expression to denote unlimited riches, but as applied to the East Indies, if it ever had a ground in truth, which may be doubted, it must have been long before the British dominion was founded in Bengal. India was then a miserably poor country, if wealth is to be measured by any rule of proportion to the number of inhabitants. There were a few who rolled in wealth gained by extortion, but the multitude were, and are now, below the poorest peasantry in Europe in point of physical comfort, except as the nature of the climate may be supposed to diminish the number of artificial wants.

persons. Six or eight of them were Jews. At one place addressed a considerable number in front of a large temple.—Some agitation arose among the people, and one or two cried out, ‘Come away from him, come away.’ But the greater part were disposed to remain and listen to the word. I view it as an encouragement.” On Wednesday “walked out as usual at four o’clock P. M., and spoke to about one hundred and twenty people.” On Thursday he addressed, in five or six places, about one hundred heathen, and rendered medical aid to a woman; on Friday spoke to more than a hundred people, and spent an hour in the evening at the house of a heathen, reading and explaining a tract to a small company. He writes on Saturday: “This day addressed about seventy persons, and in the course of the past week have spoken to more than eight hundred persons. Blessed be God for the privilege! I have noticed a few persons who seemed desirous to hear all I had to say; so much so, that they have been constant at the stated place to which I have daily repaired, and some have even followed me from one place to another. But, alas! when I fix my eyes only on the people, all is dark as night; but whenever, by faith, I am enabled to look to the Son of Righteousness, all is light as noon. How great, how precious are the promises! Blessed is he that can trust in them!”

The “stated place,” alluded to, was a temple much frequented by the people. In the precincts of those centres of idolatry it is generally easy to obtain auditors for any purpose. There the people resort, not only for worship, but to hear the brahmins read and expound the Shasters, or to spend an hour in idleness. For a missionary to enter the temple would be an affront, but under the shade of trees planted around, a company is easily gathered to listen to his instructions. Mr. Hall made an exact distribution of his time, spending certain hours in study and translation, reserving about three hours daily for the labours above described.

Toward the close of this year the health of Mr. Nott required his relinquishment of missionary labour, and return to the United States, leaving Messrs. Hall and Newell to the single-hand prosecution of a work that might well have tasked scores of industrious men. About this time they jointly wrote a tract, entitled “The Conversion of the World,” which passed through two or three large editions in this country, and was reprinted in England. It did much to deepen and extend the missionary spirit. During the following year, as the language became more familiar, the labours of the mission were

extended. Several books of the New-Testament were translated and some Mahratta tracts prepared. The transfer from Ceylon to Bombay of Mr. Bardwell, who added a knowledge of the printing art to other qualifications, and the purchase of a press and types, enabled them to put these and other works into circulation. In December, 1816, Mr. Hall was married to Miss Margaret Lewis, an English lady resident in the country, whose piety, familiarity with the native character, and acquaintance with the Hindoostani language, made her a valuable helper.

Mr. Hall felt a lively interest in the Society of Inquiry in Andover Theological Seminary, of which he was an original member, and from time to time corresponded with it. In an energetic appeal on the duty and the means of the universal diffusion of Christianity, he wrote: "When I advance any of the arguments which show that Christians ought immediately to use the proper, the adequate means for evangelizing the whole world, and that it is the duty of every individual, without exception, to exert himself with zeal, activity and faith proportionate to the magnitude of the work; every argument and motive seems like telling those to whom I write, that they need to be convinced that the Son of God has died for sinners, that there is salvation in no other, and that the salvation of souls is of great importance. In a word, it seems like telling them that they are not Christians.—How can *his* heart be like that of Jesus, how can *he* be a Christian, who does not love all mankind, with a love which makes him willing to suffer the loss of all temporal things, and even to lay down his life, if thereby he can promote the salvation of his fellow-men?"

In another communication he thus expressed himself on the question of personal duty: "To me it appears unaccountable how *so many* young men, by covenant devoted to Christ, can deliberately and prayerfully inquire whether it is their duty to become missionaries, and yet *so few* feel effectually persuaded that it is their duty to come forth to the heathen! It tends greatly to the discouragement of those already in the field. While so great a proportion of those who examine this point of duty, deliberately decide that *it is not their duty* to engage in the missionary work, what are we to think? In general, those who excuse themselves from the work, must do it for general reasons, which would be as applicable to others as to themselves, and which would excuse those who have gone forth to the work as well as themselves. Therefore, must not those men who

thus excuse themselves, think either that those who engage in the missionary work do wrong, or that themselves who decline it do wrong?"

To the objection that if *all* candidates for the ministry chose foreign service, our own country would be impoverished, he replies: "When thousands have gone forth to the heathen, and God has failed to fulfil his promise, 'He that watereth shall be watered also himself,' or when he shall not have caused religion to flourish among the people at home, in proportion as they labour for the heathen abroad, then, and not till then, let the objection be heard."

In 1817 the Harmony of the Gospels, the Gospel of Matthew, and a tract of eight pages were printed. Two hundred and fifty pupils were under instruction in the mission schools, and the publication of these works furnished the means of improving the course of instruction. Early in 1818 two new missionaries were added to the station. The number of schools was increased to eleven, with six hundred regular attendants, while the use of printed text books was, even to the minds of the heathen, so manifest an improvement, that the books of the mission were introduced into native schools in the interior.

Regular preaching to a small congregation of natives in Bombay was commenced in 1819, under circumstances of encouragement. Early in this year Mr. Hall was able to chronicle the gathering of the first mature fruit of his labours. "We have recently baptized," he says, in a letter to a friend, "and received into our church, one man who was before a disciple of Mohammed. He is, so far as we can judge, a consistent Christian and a helper in publishing the gospel." This was Kader Yar Khan, a merchant from Hydrabad in Golconda, four hundred miles from Bombay. While at Bombay on business, the reading of a Christian tract made a decisive impression on his mind. He returned home, put his whole business into the care of an agent, and repaired to Bombay, where he lived in retirement, and gave the subject his undivided attention. The study of Henry Martyn's Persian Testament, and other Christian books, convinced his understanding, and in a few months he gave satisfactory evidence of piety.

The interest in preaching at Bombay so far increased that it was found practicable to collect congregations several evenings in the week. The new governor, the Hon. M. Elphinstone, threw some obstructions in the way of itineracy, but these were soon removed.

The number of schools increased to twenty-one, with one thousand and fifty scholars. But a series of afflictions—the removal of labourers by sickness and death, and the abridgment of their efforts by a deficiency of funds, depressed the mission.

In 1825 Mr. Hall was called to separate from his family, as he supposed, for a year or two, but, as it was providentially determined, finally. His two children were sickly, and there was little prospect of their attaining to sound health in that climate. It was decided that Mrs. Hall should go with them to America, with the view of returning as soon as they could be provided with a suitable home. The separation, though needful, was a painful one. Mrs. Hall entreated her husband to accompany them. "Do you know what you ask?" he replied. "I am in good health; I am able to preach Christ to the perishing souls around me. Do you think I should leave my Master's work, and go with you to America? Go, then, with our sick boys. I will remain and pray for you all, and here labour in our Master's cause; and let us hope God will bless the means used to preserve the lives of our dear children." "From that time," says Mrs. Hall, "I ceased asking him to accompany us." The mother and children, with heavy hearts, yet scarcely foreboding the issue, bade adieu to the husband and father. They were at first so prospered on their voyage that their hopes were high, but before its conclusion the eldest child was suddenly smitten by death, and found a grave in the ocean.

The formation of the Bombay Missionary Union, in November of this year, was an event of peculiar interest to Mr. Hall, as contrasted with the long struggle through which he had to pass before he was granted the privilege of preaching to the heathen. The society was formed by the missions of the American Board and of the English Church Missionary Society at Bombay, those of the London Missionary Society at Surat and Belgaum, and that of the Scottish Missionary Society in the southern Concan. On this occasion Mr. Hall preached a sermon, which was published. To add to the joy of their meeting, four natives were received to the fellowship of the church.

It does not appear that Mr. Hall at this time had any presentiment that his labours were drawing to a close, but he gave himself with more than ordinary earnestness to his work. "That the truth of God is affecting the minds of this people to a considerable extent," he wrote in January, 1826, "there can be no doubt. I trust that

by and by righteousness and salvation will spring up amidst this prevailing sin and death. I never felt more encouragement and satisfaction in my work than at present." About the first of February he wrote a letter which was printed as a circular,—a fervent appeal to his fellow-Christians in America on behalf of the heathen. It came to this country with the tidings that it was his final message,—a summons from one who was already on high. It should seem that words like those hardly needed such affecting attestation to make them pierce the bosom of the churches. Beginning at Bombay he traced the circuit of India, then pointed eastward and northward through Asia, and southward through Africa and the islands of the sea, detecting only here and there a solitary station whence the light of truth broke the dense gloom of heathenism. Since that day much has been observed over which angels in heaven and good men on earth may rejoice, yet on how large a surface does the pall of darkness still rest! How little, after more than twenty years' exertion, can be deducted from the sum of desolation then disclosed!

From this wide survey he recalled attention to the Mahrattas, numbering twelve millions, with only six Christian missionaries, or one missionary to two millions of souls. "I will endeavour," he concluded, "as God shall enable me, so to labour here that the blood of these souls shall not be found in my skirts," — to proclaim their wants "so plainly and so fully, that if the guilt of neglecting their salvation must lodge anywhere, I may be able to shake it from my garments."

On the second of March Mr. Hall set out upon a tour on the continent of over one hundred miles, to Nassick. He arrived there on the 11th; the cholera was raging and the people were in consternation. Two hundred, or more, died the day after his arrival. He laboured among them till his books and medicine were nearly exhausted, and on the 18th set out to return home. He arrived the next day at Doorlee Dhapoor, about thirty miles on his way. He spread his mat on the verandah of a temple, and lay down to sleep. Finding himself cold, he removed to a warmer place, but discovered that it was occupied by two sick persons, and returned to the verandah. About four o'clock he called up his attendants, and made preparations to resume his journey, when he was seized with the cholera. The spasms were so violent that he fell helpless on the ground. Being laid on his mat, he took the small quantity of medicine he had left, but his stomach rejected it. He at once foresaw

the result, and told his attendants that he would not recover. After giving directions for the disposal of his body and such personal effects as he had with him, he devoted his few remaining hours of weakness, as he had done his hours of strength, to the work of his ministry. He assured the natives that he should soon be with Christ. He exhorted them to repent and turn from their idols, that they might also go to heaven. He prayed fervently for his wife and children, for his missionary associates and for the heathen around him. So passed away eight hours of agony. Then he exclaimed three times, "GLORY TO THEE, O GOD!" and expired. The lads who were with him with difficulty procured a grave, in which they laid his body, uncoffined, to await the resurrection. The place of his burial is marked by a stone monument, bearing in English and Mahratta his name, office, and the date of his decease.

The name of GORDON HALL is embalmed with no trophies of ordinary distinction. His is not the praise of profound erudition, or enchanting eloquence, or dazzling achievement. With a mind and character that, under other influences than those to which he surrendered his powers, might have won for himself such memorials, he sought them not. His intellect was strong, his judgment sound and sober, his decision firm, not to be lightly shaken. Simple, unostentatious, single-minded, he was equal to any effort or any sacrifice, and he could afford to make sacrifices without shrinking or boasting. The career he would have run, had he possessed no ends higher than ordinary selfishness proposes, may be imagined, but happily for himself and the world, all that was admirable in his powers and auspicious in his prospects became tributary, by his voluntary consecration, to the divine glory and to the highest welfare of man.

Even in the pursuit he entered, no startling results gave visible splendour to his life,—no crowds of converted heathen lamented his loss, no flourishing churches hallowed his memory. But he did a work that included the complete results of the labours of many men through many years. He kindled the flame of missionary zeal in the breasts of thousands, and the light of his example cheered them on in the great enterprise. For this he sacrificed ease and enjoyment, eager hopes, and high expectations of honour and usefulness at home. His indomitable spirit surmounted obstacles that would have repelled common energies, and forced a passage into India. Thrice would the mission have been baffled but for his calm and

resolute purpose. For all that has been, and all that is yet to be, accomplished through that mission, India will have occasion to *glorify God on his behalf*. He shall partake of the honour, for they who reap in joy follow the furrows which he sowed in tears.

SAMUEL NEWELL.

THE missionary career of Samuel Newell, though comparatively brief, was sufficiently extended to present an unusual example of youthful enterprise, such as mankind have viewed with no little admiration in those who rise from obscurity to worldly eminence. He was born at Durham, Maine, July 24, 1784, the youngest of nine children. He lost his mother in his third year, and his father at the age of ten. When fourteen years old he felt a curiosity to see more of the world, and with the consent of his friends, set out on foot for Portland, a distance of twenty-six miles. The novel sights of the town attracted his admiration. The vessels in the harbour more especially excited his attention. As he was carefully observing one of these "odd machines," the captain was struck with his appearance, and hailed him with the question, "What is your name, my boy?" Samuel made a civil reply. "What do you want?" "To seek my fortune." "Well, I sail to-morrow for Boston; how would you like to try your luck with me?" He was delighted at the proposal of so fine an adventure, and readily assented.

Arrived at Boston, the captain met Judge Lowell,* who wished to obtain the services of a boy in his family. Young Newell was named to him. His pleasing appearance recommended him to the judge, who took him to his residence at Roxbury, and treated him with uniform kindness till his death in 1802.

In the year 1800 he went into the service of Mr. Ralph Smith, of Roxbury, with the usual proviso of three months' attendance at school. It was soon apparent that Samuel was not disposed to limit his acquisitions of knowledge within the amount stipulated in the contract. He was often discovered busy over a book when he ought to have been at work with his hands. Remonstrance was ineffectual. In the course of the following year Mr. Smith went to Dr. Nathaniel S. Prentiss, the master of the Roxbury Grammar School, and told him he had a boy living with him that he was disposed to put

* Father of the Rev. Dr. Lowell, now of Boston.

under his charge, as he was so fond of books he feared he would be good for nothing else. Dr. Prentiss expressed a readiness to do what he could with him, and Samuel was duly entered as a scholar. Though able to read very well, he could scarcely write his name.

A week or two after he commenced his attendance, he staid in the school-room till the other scholars had gone, and stepped timidly up to the preceptor's desk with the question: "Sir, do you know any way that a poor boy can get an education?" "Why," replied his teacher, "all things are possible to one who is diligent and persevering. Do you wish to get an education?" "Yes, sir." "But can you persevere?" and the teacher went on to warn him of the greatness of the task; that it would require courage and patience and effort, to overcome all the difficulties in his way; and he advised him to count the cost carefully before he decided. A week later he came again, and said he still desired an education. "You think you can persevere?" "I will try; for I cannot bear to live and die in ignorance." "Very well," said his preceptor; nothing that I can do for you shall be wanting.—But remember, now, you shall not give up. If you once begin, I'll hear nothing of leaving off. You put your hand to the plough, and must not look back." Samuel procured an "accidence," and commenced Latin. He went courageously forward, but not long after became discouraged, and made a halt. He said he feared he could never learn Latin. The "comparison of adjectives" was the lion in his path, and he came to his teacher ready to give all up. "Samuel," said the preceptor, with a kind sternness, "I will not hear of this,—not a word of it! You know 'he that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.' There never was a mountain so high that it could not be climbed." So he urged the timid youth forward, and this was the last murmur of difficulty he heard from him.

Mr. Smith, meanwhile, gave him aid in another way. At the supper of a club to which he belonged, he told the company of Samuel's incorrigible love of books. Dr. Prentiss was present on invitation, and being questioned, gave a good account of his diligence and promise. A subscription was opened, and about four hundred dollars raised on the spot.*

While studying the Greek Testament he sometimes heard John

* The writer acknowledges his obligations to the courtesy of Dr. Prentiss for the communication of these and other incidents in the early career of Newell, to which his mind, in the peaceful decline of life, recurs with vivid and pleasant recollection.

Murray, the Universalist preacher, and showed an inclination to study more than the letter of the text. He frequently asked the interpretation of different passages. His teacher declined following him in this pursuit. He would instruct him, he said, in the idiom of the Greek, but could not teach him theology. "When you get to Cambridge, you will have a professor of divinity more capable than I am." But his pupil was not to be hindered. He persisted in studying the principles of theology with such aids as he could obtain.

In two years he was prepared to enter college. His preparation was thorough and exact. He became a member of Harvard College in the autumn of 1803, as the "Regent's," or "Butler's Freshman," in which capacity he defrayed most of his expenses by ringing the bell and other services. His standing as a scholar was good, and on graduating he received an honourable appointment for the commencement.

Soon after entering college he showed much seriousness on religious subjects, and frequently sat under the preaching of Rev. Dr. Stillman, the eloquent pastor of the first Baptist church in Boston. In October, 1804, he became a member of the first Congregational church in Roxbury, under the ministry of Rev. Dr. Porter. His religious views, however, were not thoroughly settled, and during the latter part of his collegiate course he was oppressed with doubts as to the propriety of the step he had taken in making a public profession of religion. He was moreover far from satisfied with the form of theology taught by Dr. Porter. That church was one of many ancient churches in Massachusetts, which, when the line of division was drawn, about ten years after, was recognised as Unitarian. Newell had not so learned the New-Testament as to yield his mind without a struggle to the "progress" he witnessed, and between difficulties in theology and doubts as to his own religious state, began to absent himself from the communion. His old preceptor, a member of the same church, was not prepared to sympathize with these views, and remonstrated against them, making application still of the same text that had been wielded with such effect in two former crises of Samuel's history. But his youthful friend was not to be convinced that the following of *that* plough was the surest way into the kingdom of heaven. And so effectually was his teacher taught by these and subsequent communications between them, that his own views were ultimately modified, and the two were united in a common fellowship of evangelical truth and piety.

After graduating, Mr. Newell spent a few months at Roxbury as an assistant teacher in the grammar school, and then took charge of an academy at Lynn. Here he designed to remain for some years, but his mind was turned towards the Christian ministry, and in 1809 he became a member of the Theological Seminary at Andover, at the same time uniting with the church there,* and was ranked by his instructors as one of the *jewels* of that institution. It was here that he became intimate with Judson and Nott, and entered into their purposes to preach the gospel to the heathen. He was one of the signers of that paper which evoked from the General Association of Massachusetts the constitution of the American board of Commissioners for Foreign Missions, and was among the first to be set apart for that sacred work.

In 1810 Mr. Newell left the seminary, and preached for some time at Rowley, near Newburyport, Mass. In October of this year he was first introduced to Miss Harriet Atwood, of Haverhill, a young lady of devoted piety and a cultivated mind, to whom he made a proposal of marriage, which, after much conflict of feeling, inseparable from the consideration of an enterprise then so strange and untried, she accepted, becoming one of that first band of American women whose missionary career has been so honourable to their sex and to their country. Mr. Newell in the following summer proceeded to Philadelphia in company with Gordon Hall, for the study of Medicine. In February, 1812, he was married, and on the 19th, in company with Mr. and Mrs. Judson, the youthful pair set forth on their uncertain way.

On his arrival at Serampore Mr. Newell wrote to Dr. Prentiss, acknowledging his obligations for the kindly aid he had received in his boyhood. "While I am writing to you," he said, "I cannot but go back in thought to the year 1801, when you found me, a poor, ignorant and friendless boy; and I cannot but acknowledge again, as I have often done, that the encouragement and friendly aid which I then received from you, was that which, under the providence of God, gave a new turn to all the succeeding events of my life. To you, probably, as the instrument of God, it is owing, that I am now a minister of Christ in heathen lands, and not a day-labourer in America. Permit me, dear sir, to renew my professions of gratitude

* It is believed that he had not been connected with any other church than that in Roxbury.

for all the kindness you have shown me. It is with sentiments of real pleasure that I recollect the continued and increasing friendship that has subsisted, and I hope still subsists, between us. I hope and trust it is built on a foundation that will render it perpetual, on those feelings which are peculiar to such as have felt the bitterness of sin, and have found relief only from a Saviour's blood. If so, though we may meet no more on earth, yet we shall meet in a better world, where it will only increase our joy that we have been separated for a few days on earth."

After a few weeks' pleasant sojourn at Serampore, the missionaries were ordered to leave the country. They sought every means to avoid the necessity of returning to America, and having favourable intelligence from the Isle of France, and a vessel offering passage for two persons, Mr. and Mrs. Newell went on board August 4th, expecting that Mr. and Mrs. Judson would follow by the first opportunity. Their voyage was tedious and dangerous. They were tossed about nearly a month in the Bay of Bengal without making any sensible progress towards their destination. On the 27th the vessel sprung a leak, and they put into Coringa, a small port on the Coromandel coast, where they were detained a fortnight. They then reëmbarked. On the 13th of October they had the sorrow of committing to the deep the body of an infant daughter born on ship-board. They arrived safely at Port Louis, the capital of the Isle of France, on the 31st.

Here it became painfully evident to Mr. Newell, that his affliction on the voyage was but the beginning of sorrows. Mrs. Newell had shown symptoms of pulmonary disorder, which now assumed a fatal type. Medical aid was fruitless, and on the 30th of November, at the early age of nineteen, she exchanged the trials and sufferings of a missionary life, of which she had already experienced no small measure, for the rewards of the heavenly state. In this event, not her husband alone, but all the friends of missions felt wounded. The charm of an engaging domestic circle, and an ornament to the Christian church, she had surrendered all the enjoyments and endearments of a New England home, to devote her youthful energies and sanctified affections to the divine service among the heathen. She had suffered the privations, without living to possess the present recompenses of successful missionary effort. Her heart was set upon her sacred calling, and dearly as she loved her friends and country, she was filled with sadness at the apprehension that she might be

compelled to withdraw from the work. But an authority higher than any earthly sovereignty summoned her to leave it when upon its threshold, and the record of her life and early death did more for the promotion of the cause than years of active service might have accomplished. There was power in the utterances of her holy and single devotion, augmented as they came wafted from her grave, that wrought with thrilling effect on multitudes.

The painful event was announced by Mr. Newell to her mother, in a letter which at this distance of time has lost none of its pathos, for it is charged with the undying fervour of a heart-felt sorrow rising into joy by the force of immortal consolation. "I would tell you," he says, "how God has disappointed our favourite schemes, and blasted our hopes of preaching Christ in India, and has sent us all away from that extensive field of usefulness with an intimation that He has nothing for us to do there. I would tell you how he has visited us all with sickness, and how he has affected me in particular, by taking away the dear babe which he gave us, the child of our prayers, of our hopes, of our tears. And I would tell you—but O, shall I tell it, or forbear?—Have courage, my mother, God will support you under this trial; though it may for a time cause your very heart to bleed. Come, then, let us mingle our griefs, and weep together, for she was dear to us both; and she, too, is gone. Yes, Harriet, your lovely daughter, is gone, and you will see her face no more! My own dear Harriet, the wife of my youth and the desire of my eyes, has bid me a last farewell, and left me to mourn and weep. Yes, she is gone. I wiped the cold sweat of death from her pale, emaciated face, while we travelled together, down to the entrance of the dark valley. There she took her upward flight, and ascended to the mansions of the blessed!"

Mr. Newell remained at the Isle of France for about three months after the burial of his wife. On the 24th of February he embarked for Bombay, intending to touch at Ceylon. On arriving at Point de Galle, where he expected to meet one or both of his brethren, he learned that Messrs. Hall and Nott were already at Bombay. From what he could learn of the temper of the government, he had no idea that they would be permitted to remain on the continent of India, while the friendship of Governor Brownrigg gave to Ceylon an aspect of greater encouragement as a missionary field, and he determined to abide there for the present. He addressed his brethren at Bombay, inviting them to Ceylon. They made an ineffectual attempt to

comply with his invitation, but were providentially driven back to Bombay. They wrote that they had hopes of being permitted to remain there, and advised him to study with a view to join them. Here he remained about a year, apprehensive, from long silence, that they were already on their way to England, and with entire uncertainty resting on his prospects. He occupied himself with his studies, and preaching twice or three times a week to the English and half-caste people, of whom, he says, "there are thousands in and about Columbo, who stand in need of instruction as much as the heathen."

In November he wrote to the Corresponding Secretary of the Board. His bereavements, disappointments, loneliness and manifold uncertainties, had not weakened his desire to be about the great business that called him from his country. He set forth the advantages of Ceylon as a missionary station, in such terms as led to its subsequent occupation by the Board, and the success that has attended it confirms the soundness of his views. He also suggested Bussura, at the head of the Persian Gulf, as a desirable location for a missionary. In January, 1814, he received intelligence from Bombay that authorized him to join his brethren there. He addressed a note to Governor Brownrigg, thanking him for his protection, and soliciting permission to depart, with testimonials to the Governor of Bombay. These were cheerfully granted, and on the 7th of March he had the happiness of joining his associates, whom he had not been permitted to see since he parted from them in America.

From this time Mr. Newell became identified with the Bombay mission, entering with all his power into its duties, and bearing manfully his full share of its burdens. His individual life seemed to be in a manner swallowed up in the common enterprise, leaving no personal record that is not part of the mission history. In loving conjunction with Mr. Hall, he concerned himself in preaching, translating, teaching, and stirring up their brethren at home to give themselves with increased energy to the work on which they were commissioned. "I have so little time for writing," he says, in a letter of July 14, 1816, "that (except my letters to the Board) I can do little more than to tell my friends that I remember them and love them."

A literary project is thus mentioned as in question with them, but with unusual modesty postponed for reasons stated: "It is the intention of Mr. Hall and myself to compose a *Hindoo Pantheon*, and some other things of the kind, as soon as we feel ourselves qualified. At

present we should be liable to commit endless blunders; and we think it needless to add any more to the blunders that have already been made by those who have written on India. Even the Asiatic Researches are full of mis-statements, groundless assertions, whimsical theories, &c. (but you must not tell anybody that I say so.) With some exceptions, (such as Sir William Jones, and others of the same stamp,) those who have written on subjects connected with this country have been uneducated men. The Company's servants who are sent out to this country, are generally of that description. Almost none, except the professional men (and many of them need not be excepted,) have had a liberal education. But when they get here they are the lords of the land, and of course think themselves capable of doing anything. They lay down propositions involving the most important consequences, and for proof seem to think it quite sufficient to bring a few far-fetched analogies, a thousand of which would not amount to a probability." Unhappily, not only for such schemes, which were of secondary importance, but for the weightier interests of the mission, time was not given him to acquire the desiderated qualifications.

In 1818 Mr. Newell was married to Miss Philomela Thurston, a lady who went out to Bombay the preceding year in company with two new missionaries appointed to that station. He continued to labour with all fidelity till his earthly mission was closed on the 30th of May, 1821. He had a presentiment that his time would be short, which he often expressed, but until the fatal event was imminent, no visible sign foretold its approach. He was in his usual health till the evening of the 28th, when he felt somewhat indisposed, and passed a restless night. The next morning he was worse, but no apprehension of danger was felt till about ten o'clock, when it became manifest that his disease was cholera, which was then epidemic at Bombay and in the vicinity. It had made such progress that he was beyond the reach of medical aid, and he gradually sunk till one o'clock of the following morning, when he placidly breathed his last. His senses were early stupefied, so that conversation was impossible. A single remark fell from his lips, indicating that he knew the nature of his disease. When asked by his wife if he could not bid her farewell, he answered by shaking his head and gently pressing her hand. His remains were deposited in the English burying-ground.

Mr. Newell's physical organization was delicate, but he usually

enjoyed very uniform good health. His manners were prepossessing, his demeanor modest, his habitual temper earnest, affectionate and confiding. He had in a large measure those engaging qualities which lie at the basis of enduring friendship, and the ties which bound him to his chosen associates in his earlier and later life were of the nearest and most tender kind. His intellect was strong, and diligently cultivated, and his acquired knowledge was extensive, the fruit of unremitting and judicious application, but his estimate of himself was humble. He laboured with unyielding energy, and without ostentation. All his aims and efforts were subordinated to the sense of Christian duty, and pervaded by an habitual piety, the spring of cheerfulness as regarded himself, but of deep sadness in view of the miseries of the heathen. The strength of his will, the height of his courage, were half-veiled from view by his magnanimous sympathy, his quick and tender sensibilities, that responded to the first appeal. In his early removal, the church lost a faithful servant, the world a whole-hearted philanthropist, a wide circle of friends their hope and joy; and heaven gained a jewel such as earth does not often present to adorn the holy city.



Henry Watson Esq.

HENRY WATSON FOX.

THERE are some, whose conformity to a high principle of action is so thorough as to seem spontaneous, and their steadfast progress, from the absence of visible effort and struggle, makes a fainter impression on an observer than if there were more inequality, occasional yieldings to resistance with painful recoveries and more urgent speed to make up the loss. If, besides this quality, a life have few or no shining incidents, but depends rather for its value on the sum of a series of acts that are individually and outwardly of no extraordinary estimation, it is still more likely that, however noble it may be when duly considered, it will fail to challenge its just measure of admiration. But it may be thought that for the world, as it now goes, the best service a man can render to society is to live a true life, true to a just and pure standard. And if that lesson of "the chief end of man," in a manual now grown old-fashioned among us, has been truly taught, lives that are true by *that* test, or even nearly approaching to it in their aim and purpose, are not so numerous that the memorial of one can justly be deemed superfluous. The life, a brief outline of which we here propose, was short, and was surely not splendid, if judged alone by its exterior. The number to whom it was immediately visible was not large. Nor was it by any means perfect; it had its lapses. Yet whoever, on attentively surveying it, pronounces it of little moment to himself or the world, is seriously advised to try if he can live one like it. He may then possibly come to have a new perception of its character.

Henry Watson Fox was born at Westoe, in the county of Durham, England, October 1, 1817. He was brought up in the enjoyment of the unspeakable blessings of a Christian home. His father added "to the full character of the English gentleman a beautiful example of the decided, consistent Christian," and his example was seconded by other members of the household. The direct instructions and the daily silent influences that moulded his character and gave direction to his aims were of the most healthful kind. During his childhood he showed an amiable disposition that yielded gracefully

to the Christian discipline of his home, where his early education was conducted till the age of eleven. He then went to the Durham Grammar School for two years, and at the age of thirteen was removed to Rugby School, at that time under the direction of Dr. Arnold, a man of whose excellences it is difficult to speak in fit terms to those not familiar with his life and character, without the appearance of exaggeration. To a vigorous intellect, extensive learning and commanding influence, he added a lofty ideal of Christian manliness, that he loved to hold up to his pupils for their attainment, and which is more, that he exemplified in a degree and with a consistency rarely equalled. Next to a home graced with the utmost social refinement, and sanctified by the spirit of true piety, no greater blessing could have been conferred on the boyhood of Henry Fox than he found in the guidance of Dr. Arnold during the six years he spent at Rugby.

His first decisive indications of a religious character showed themselves at the age of fifteen. His personal relations to the great truths of Christianity seem to have been clearly seen and submitted to, not, indeed, without serious conflict, but with less mental agitation than is experienced by many, especially of those who meet the issue later in life. His earliest impressions were the fruit of the faithful and affectionate admonitions of a brother and sister, to whom he often expressed the warmest gratitude, and from whose counsels he sought guidance and support as he went on his way. The letters in which the progress of his religious life is disclosed, show a strength and sobriety of mind beyond the common attainment of such tender years. Moreover they have a charming simplicity and directness, being free from anything like cant or set phrases of devotion, but showing how the weightiest truths were applied to the common pursuits and trials of a school-boy, and how diligently, according to his opportunities, he sought to do good. "Temptations," he says, "come on so insinuatingly that I can scarcely perceive them at first. The two greatest are, I think, pride of heart, in thinking myself better than others, in comparing myself with others; and though in my understanding I see how wicked I am, yet my heart is so sinful that it is with difficulty I find means of repressing such thoughts. The other temptation is, wasting time, which comes on by little and little, but which I hope soon to be able, with God's assistance, to overcome. I find myself so sinful, that were it not for Christ's blessed promises, I could scarcely fancy he would hear me; but he has felt

the infirmities and temptations of man, and from thence I derive great comfort."

"There is a very interesting case here. There is a little boy about fourteen years old, in other respects a nice little boy, and one whom I was rather fond of: but, the other day, in talking with him, I discovered he never read his Bible; in short, he knew nothing of the Christian religion. I have been endeavouring to impress on him the awfulness of his state, but he seems scarcely to care whether he is lost or saved. He understands neither heaven nor hell, nor that he is born for any other state than this,—that is to say, he does not *feel* it to be the case: he has apparently been completely neglected at home with respect to religious matters. Now I want to know how to proceed with him,—how to open his mind,—for I think when he once perceives in his heart how wicked he, together with all others are, that he will be more able and willing to understand the truths of the gospel."

In a subsequent letter he speaks of his "little pupil," as improving. Another boy with whom he conversed excited hopes which proved illusory. The self-denials of a Christian life were too much for his inclinations. "I was the more disappointed in him," Henry writes, "as I had before found him willing in the general, but when I came to particulars, and he saw he must give up certain pleasures if he would give himself entirely to God, then he thought he had gone far enough and I had gone too far: *for God tells us to go as far as we can.*"

So he evidently sought to press forward, and to this end made very diligent use of the means of grace. "I always find the Sunday," he writes, "too short for what I want to do on it. I therefore intend to make some other day during the week like a second Sunday, and, except my lessons, read and think of nothing save God only. Many others here think as I used to do formerly, that Sunday is too long, and therefore spend two or three hours in bed longer than usual, and spend the day in listlessness, or perhaps worse, never thinking what a blessing they are throwing away. I feel now as you told me you did, that the Sabbath is quite a rest from the worldly thoughts of the other parts of the week. Last Sunday was a most beautiful day, and I took a walk by myself into the country, and never felt so happy before. I continued for more than an hour praising and praying to God, and thanking him. I shall never neglect it again. I felt it as a preparation for heaven."

His progress, as may be supposed in one so young, was slow and sometimes tentative, but generally sure. "What I have till now found my greatest difficulty," he writes, a few weeks after, "has been prayer. I could offer up words, but as I could have no idea of God, I felt I could not offer up my heart to him: but lately, on thinking and at last feeling, that God is always present in my inmost soul, I can heartily ask for what I need, and often, and continually throughout the day, keep my thoughts on him, which I used to find almost impossible. I derive the very greatest advantage from this, for whilst I am continually keeping my heart with God, it is contrary to my very nature to commit sin against him; that is, at least, known sin. I feel and know that this has not been through my own means, but through the grace of God alone." And a month later he says: "I feel so happy now; I have at last been able to overcome my greatest temptation, viz: of lying in bed too late; and in examining myself in an evening, I generally find that God has enabled me to overcome every known temptation during the day." His conceptions were still indistinct on some important subjects, but he was in "the path of the just," and the light shone "brighter and brighter unto the perfect day."

On reaching the "sixth form," he found himself invested, by virtue of his standing, with the dignity of "præposter." By thus committing to the older boys a share in the discipline of the school, Dr. Arnold sought to develope the more sober and manly qualities, and while this custom, and their privilege of "fagging" their juniors, which Dr. Arnold kept in full force, involved some risk of tyranny on the part of bad boys, yet the sense of responsibility, the consciousness that on them the discipline, and consequently the credit of the school, largely depended, exerted a valuable influence on members of "the sixth." "I find a very difficult point to manage in my duty as præposter," Henry wrote, "namely, to draw the line between 'official' and 'personal' offences,—to discover where I feel revenge, and where I do anything to enforce the power that properly belongs to me. I think I may learn from this not to desire earthly power, as it only increases our difficulties and temptations."

The profession to which he was originally destined was the law, but other desires were gradually awakened. These he expressed in a letter to his sister, of April 13, 1835: "I feel every day an increasing desire of becoming a clergyman. I desire to be always employed in more immediately serving God, and bringing many souls unto

salvation. I am aware that we can do our duty and a great deal of good in every station of life; but I think that a clergyman is more particularly appointed to do good, being a light set upon a hill. I have hitherto, and I know you have at home also, looked forward to my going to the bar, but it is not so now,—it can scarcely ever be too late to change my prospects. If it is particularly the wish of my father and mother and you all that I should fulfill the original proposition, I willingly acquiesce; but if it is indifferent, or of no great importance to you, I should prefer very much to enter the service of the church." It was not long before his thoughts went still further. In August he writes: "I have been reading the life of Henry Martyn, and I have derived the most instructing lessons from it. I found how much the enjoyment of things of this world has hold on me, and when I considered his state of giving himself up to be a missionary, and asked myself, could I give up home and the pleasures and happiness I enjoy from worldly objects, to do this laborious work for the Lord's sake? I found the weakness of my love to God, and my need of constant prayer that I may set my affections on things above, and not things below; that I may confide my present as well as my future happiness to my heavenly Father, and make God my all in all, my desire, my happiness and my hope."

To do every thing "for God's glory," he repeatedly speaks of as his constant aim. His liveliest apprehensions and most constant jealousies of himself were awake on this point. In studies, recreations, efforts to do good, the dread of acting from selfish or worldly motives, led to continual watchfulness. In a letter of April 17, 1836, he says: "I feel a very great temptation attacking me now, in the form of a love of this world, which has come upon me from the prospect of the examinations at the end of this half-year: for these are constantly before my eyes, on account of my preparation for them, and I am led to look forward to them as the end to which all my present labours are to be directed, instead of doing all things directly for God's sake;—this necessarily brings a great darkness over me, since I am tempted to have another object in view instead of Christ; but yet with the temptation God gives a way to escape, and I trust and pray, that by His grace I may not only come out of this trial unhurt, but improved by it. I read in Dr. Arnold's sermons to-day, that 'if we have truly tasted that the Lord is gracious, our only reason for wishing to remain on earth must be to

further his kingdom,' and I thought how very true, and yet how many other motives do we allow to come in the way;—how many other ties to earth do we make for ourselves!"

The thought of a missionary life was more vividly excited by an address on that subject. "We had a very nice meeting here about a week ago," he writes, June 13; "Baptist Noel was present, and gave a very interesting account of missions in the east, especially of an entrance into China; he made me remember Henry Martyn."—"It was very refreshing and useful to me, and may perhaps be the cause of still more good; for what Mr. Noel spoke so earnestly about,—the want not of funds merely, but of missionaries,—has much more than even before led me to think seriously of so employing the talents which God has given me."

At midsummer of this year he bade adieu to Rugby, the scene of so much enjoyment and profit, and to his venerated instructor, of whom he ever spoke with expressions of gratitude and admiration. He had intended to offer himself for a scholarship in Wadham College, Oxford, and was preparing to go up to the examination, when a sudden illness detained him at Rugby. In explaining the detention to his friends, he wrote: "This has happened at an unfortunate time, as we call things unfortunate; but as it was not in our own hands, but in His who has knowledge and power infinitely beyond ours, we have no more reason to call it unfortunate than the contrary; it is not our own will or good we seek,—and He knows the best, both what is best for us, and how we may be the better enabled to work to His glory; that was to be the only end of my gaining the scholarship."—"Now I am only afraid lest my father should be much disappointed; though for my own sake I would rather that it should be as it is, than that I should have tried for it and failed, as that, I think, would have disappointed him still more."

Mr. Fox began his residence at Oxford in October, 1836. His course at Rugby had been honourable to him as a scholar, awakening high expectations of success at the university, while his moral and religious principles were more firmly established than in most young men of his age. But he was yet overcome in a measure by the temptations incident to life at Oxford, and his course disappointed his own hopes and the anticipations of his friends. A spirit of self-indulgence and carelessness in the disposal of his time, which the rigid discipline of school had repressed, relaxed his exertions in

study. An incautious choice of associates, and a love of exciting amusements, especially of boat-racing, aggravated these dispositions, and caused a declension from his former religious ardour. So that although his deportment was exemplary and his standing as a scholar respectable, he failed of those distinctions which seemed within his reach, and, what most grieved him in the retrospect, fell backward from the high spiritual standard towards which he had so bravely borne himself while at Rugby. The tractarian movement, the development of which has seemed so much to abridge the distance and facilitate the journey between Oxford and Rome, was then in its beginning. Fox, like many others, was somewhat dazzled with the show of devotion made by the leaders in this effort to "unprotestantize the Church of England," but was happily unshaken in his faith, and was not long in discovering the tendency of things. Years afterwards, in India, when a brahmin refused to take a copy of St. Luke's Gospel, with the plea that he could not understand it on account of the *intended* obscurity of all "sacred writings," he exclaimed, "Who would have expected the principle of tract No. 90 to have been forestalled in an obscure Hindoo village!"

But during the third year of his university course his mind and heart appeared to recover their tone. He became more active in the discharge of his religious duties, struggled with and overcame his besetting temptations. In connection with this quickening of his spiritual affections, the desire to become a missionary was rekindled. He took his degree in December, 1839, but resided for some months after at Oxford, during which time he decided to offer himself for the foreign service of the church.

This decision was not made on any hasty impulse, nor was it resisted by any of those excuses which are always at hand when sought for. He considered the subject deliberately, anxiously weighing reasons and testing his motives, with earnest prayer and the advice of experienced friends. If he did not much dwell on the personal sacrifices he must make, it was from no stoical insensibility, for his affections were strong; but it was because he sought something higher than his own present enjoyment. Compared with the question, "by what (life or) death he should glorify God," every thing else was laid out of view, not without "some natural tears," but with more than heroic,—with *Christian* fortitude.

In January, 1840, he writes; "*I must be a missionary.* My reasons

are simply these: that there is an overwhelming call for missionaries to the heathen, and we, the Church of England, have been drawing down punishments on our heads by our neglect in not hearing the call; and thus some one *must* go, and if no one else will go, he who hears the call, (peculiarly adapted for the service or no) *must* go. I hear the call, for indeed God has brought it before me on every side, and go I must.”—“As often as I turn the question in my mind, I can only arrive at the same conclusion, and weak and earthly as are many of my present motives for going, (for I am full of romantic fancies,) yet I see reasons far beyond these motives, and pray that my heart may be filled by more worthy motives, and a pure and single love of men in Christ; and I know that when I enter on my labours such fancies will be driven away like chaff.” In his journal about the same time he says: “My great desire now is, that my heart may be made single, so that my motive for going or staying may be simply the saving of souls, to Jesus’ glory; but at present they are mingled with a thousand feelings of romance and heroism. And O! my God, my God, men are perishing, and I take no care!” As the time for final decision drew near, his anxieties deepened. His conclusion is thus stated in his journal of March 27: “To-day I have come to my final decision to be a missionary; I am well satisfied and convinced as to this being my true course of duty, and I thank God for making it so plain to me. Emeris sat with me during the evening, and we prayed together for guidance, and help, and comfort in our absence.”—“I am willing and thankful to give myself up to do God’s service, by preaching to the heathen, and leaving father and mother, brothers and sisters, home and friends; yea, and if it please Him, life itself. It is an honour too great for me. Oh! may grace be given me to serve Him in it!”

He attended the anniversary services of the Church Missionary Society in May, which seem to have stirred his heart not a little, and in a letter to a friend he gave utterance to his thoughts and emotions in language of more than usual strength and solemnity: “I am more and more daily assured in my heart (my head used to tell me so before) that any object but that of glorifying God is not only vanity and vexation, but must fail to satisfy, and cannot be blessed: I wish to strive to do all to his glory who has died for us that we might come freely to him for salvation; and having been taught by his Spirit to know, myself, the liberty and joy of being his, I would wish (but daily have to mourn for falling so short even

in my wishes,) to be given up to preaching and urging on others the glorious truth. If I have not to die in so doing, I hope I may live to do so, and live in doing so. Do try to look on life as *a great energy* for doing good to others; the source of such energy to spring from God, and to be obtained by prayer continually, and a pure devotion of the heart to him; seek rather to cast away such objects as bettering one's condition in the world, or earthly happiness; these are very well as *means*, but as ends they are quite unsatisfactory." In the same letter there is an unexpected and beautiful disclosure of tender feeling at the thought of bidding adieu to England: "This afternoon we had a very heavy rain; but about five it cleared up, and there was an hour or two of 'clear shining after rain' peculiarly brilliant in its lights and what scenes the light fell on:—all over to Bath was still overshadowed by the storm, the air thick up Ashton Vale; to the west all was brilliant. I walked out on the Downs, and sat on the look-out point for half an hour, to the influences of shapes and sounds and shifting elements surrendering my whole spirit. The air was soft and balmy, and perfectly calm; the smell was as of fresh grass; the sounds were of 'two or three thrushes' and the shouting of the cuckoo: the sights were the lovely Lea Woods and Nightingale Valley, all in the tenderest, softest green, half hid in dazzling light, half lying in quiet shade, and the gray rock shining through and against them. I must leave them all; the green woods, the balmy air, the birds' song, the English homes and green lanes, the little cottages and their gardens, the children with their blue eyes and flaxen hair, are all soon to be seen for the last time; but I am thankful to say, I never so much as feel a wish to stay, though I feel a regret at going. We need much strength which is not in ourselves to bear our trials, and not repine or shrink from going through them; it is truly through much suffering that we must enter into the kingdom of heaven; but it bears its fruit even at present, for God has promised spiritual blessings which shall more than compensate for the loss of relations, and friends, and home."

He was ordained by the Bishop of London, December 21, 1840, and on the thirtieth was married. He had been previously appointed by the Church Missionary Society to labour among the Teloogoos in southern India. It happened that Rev. Robert T. Noble, of Sidney Sussex College, Cambridge, had his mind drawn to the same work, among the same people, and he and Mr. Fox, unknown to each other, offered themselves and were accepted at the same time.

From one painful trial that not unfrequently saddens the departure of a missionary Mr. Fox was spared,—the opposition of near friends. Both his parents cordially assented to his wishes, and even counted themselves happy in having a son willing to devote himself to so good a work. They responded heartily to the appeal which he addressed to his mother, an appeal which, more than almost anything that came from his pen, shows how much strength was mingled in a character of so profound tenderness: “I have to thank both you and my father for giving consent to my plan of being a missionary; and a hundred times have I had cause to thank you in my heart for it, and to feel the comfort of it; but I wish, and it is for your own sake that I wish it, that you gave your consent and now concurred more willingly and heartily; not merely *allowing* me to go, but with zeal *sending* me forth: and I wish this, not because you should destroy the feelings which cause pain at the prospect of my departure, nor because I think it a light thing that you should have given even a half-willing consent, but because our gifts to God should be given with the whole heart; for ‘God loveth a cheerful giver;’ and if such be the spirit in which we should give our gold and silver, how much more should it be that in which we should give our own flesh and blood. Nor is it only a yielding to a fancy of mine, or to my judgment that the missionary sphere is the one most needing assistance, that I ask of you to give both liberally and cheerfully, but I ask of you heartily to acquiesce in the guidance of God’s providence. I believe from the bottom of my heart, with that strong sense of certainty and assurance which is only given to us on important points, that the missionary course of life on which I am about to enter, is my peculiar mission and work for which I was brought into this world; and that, unless I was to follow the course so providentially and clearly pointed out to me in my heart, I might, so far as my peculiar work of life is concerned, as well be in my grave.” His parents showed themselves worthy of such a son. None could more keenly feel the disruption of the ties of nature, and nothing but an entire subjection to the claims of duty, and a large measure of the spirit that animated him, would have enabled them to make such a sacrifice. “The separation about to be made,” says his brother, “was at that time looked upon as final, and my brother’s character was so endearing, that it seemed to all as if we had given up the choicest member, him whom our hearts could least afford to spare; yet surely when making an offering to God, it should not be the maimed or the lame, but the choicest of the flock.”

On the 6th of March, 1841, he was parted from them in London, whence he and his wife proceeded to Gravesend, but were detained till the 8th, and then embarked for Madras, where they arrived July 5th. From Madras they proceeded to Masulipatam, or Bunder, three hundred miles northward, and began preparations for their labours. It was arranged that Mr. Noble should undertake a school, while on Mr. Fox alone devolved the duty of preaching,—in a city of eighty thousand people, and among a nation of ten millions.

His first care was naturally the acquisition of the language, in which he made such progress by the next summer, as to be able to communicate some religious instruction to the servants in his house. The romantic feelings of which he accused himself while his mission was prospective,—if they really existed, and were not rather brought to view as something possible, to be anticipated and vigilantly repelled,—did not long survive contact with life in India. Shortly after he was settled at his work he wrote: "It is no sinecure to be a missionary. I do not mean anything regarding any work I have at present to do, for my present is just like the work I have had in past years,—language-learning,—and our movements and changes have hitherto prevented this from coming in any sufficient quantities to prove a weight to me; but I mean that a missionary life does not deliver me from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease, which have been my besetting sins all along; just the same reluctance to prayer and the reading of the Scriptures; in fact, I see nothing but the grace of God to prevent a missionary from being as cold and dead a Christian as ever vegetated in an English parish."—"It is one thing to give up home, country, friends, &c.; to be a missionary is another,—to take up our cross, forsake all, and follow Christ. For that *all* which is to be forsaken has followed me here; it is not without, but within; a man may travel, and yet not bear his cross; all this I knew and expected; now I experience it. It does not dishearten me. I never expected that the being a missionary was to work any such wonderful change which belongs to the work of the Spirit alone."

In reference to some difficulties arising from the diffusion of tractarian errors by certain missionaries, which the Church Missionary Society took prompt measures to guard against, he wrote: "I was much grieved to find that such sad opinions had spread into the missionary field, and I feel very thankful that our society has been

enabled to act so decisively. I have heard of similar opinions among some Propagation Gospel Society missionaries in Bengal, who go among the native Christians, telling them they cannot be saved unless baptized by, and living under the ministry of apostolically-descended episcopal clergy; which has often reminded me of those Pharisees who came down to Antioch, requiring the converts to be circumcised. It is evil enough at home, but it appears to me even more destructive in missions, to set the form before the spirit; and futile must be the attempt to win souls to Christ, by any other means than by himself."

Before Mr. Fox had gained entire command of the language, he was admonished of the uncertainty of all human purposes by a decided prostration of health. His constitution was apparently strong and his health in England robust, but in the exciting and enervating climate of India, "the very redundancy and fulness of a healthful temperament," his brother remarks, "seems to have proved a bane." A nervous debility unfitted him for labour, and he was advised to remove with his wife and their little son to Oolocamund, on the Neilgherry hills, two hundred miles inland, where he enjoyed a salubrious climate and the most delightful and romantic scenery.

He was accompanied on this journey by Mary Paterson, an East India girl, whose history was afterwards associated with his most pleasing recollections. She was the daughter of an English physician, who on his death left her to the guardianship of Rev. J. Tucker, of Madras, but before the protracted legal proceedings in the matter were brought to a close, her mother, a Teloogoo woman, had brought her up to the age of fourteen in confirmed heathenism. Mr. Tucker now committed her to the care of Mr. and Mrs. Fox, who undertook the arduous task of eradicating the effects of evil education, and implanting the principles of Christianity. She was wild and uncouth in her manners, slovenly in her habits, entertained debasing notions of religion, and it required the most patient effort to subdue her to better habits of thought and behaviour. But in the course of two years they had the satisfaction of seeing an entire transformation, and in no long time after, she gave delightful evidence of true Christian character. Great interest was excited in all who observed the beautiful development of her mind under the influence of judicious literary and spiritual culture, when she was suddenly removed by death, at the age of nineteen, to that higher life for which she had been visibly maturing.

After a residence on the hills for nearly two years, Mr. Fox returned with his family to Masulipatam in October, 1844, his health completely restored, and entered with ardour upon his ministerial labours: "I go out among the people," he writes, "and get a little talk with them, so lamely and poorly on my part as to appear wholly inefficient: and the people either dispute and oppose, or listen with indifference, and were it my own word I had to tell them I should soon get out of heart; but I know the sword of God, clumsily handled though it be, must reach the hearts of some of them; so I come away quite joyfully from the midst of the opposition or the sluggishness."

It must have required great faith to maintain a stout heart in a struggle so arduous and so lonely. In a letter urging the need of help, he says: "I am alone in the work of preaching and general evangelizing in the town and villages: and what can I do? I am lost and bewildered in the multitude of work."—"There lies before me the crowded population of this large town of sixty to ninety thousand inhabitants: these are to be preached to, to have an impression made on them. If I go to one part one day, and to another part another day, my time and labour are dissipated. If I keep myself to one portion, my labour is swallowed up in the great flood of heathenism: it is like trying to clear a spot of ground in the centre of a luxuriant jungle,—the roots of the surrounding trees fill up the spot I am at work on, faster than I can clear. Again, there are the villages in the suburbs, fine populous villages. Again, there are the numerous villages and still more numerous hamlets studding the country all round about. Where to begin I know not."

The labours of his colleagues in the school, being directed constantly to a limited number, were more encouraging. The pupils were making good progress in their studies, and their minds, he says, were "rapidly rising above the ordinary style of that of the natives." Nor were they without success in more important respects. "In the first class are two very nice young men, members of wealthy and most respectable families, whose hearts seem much touched with the gospel. The eldest of the two is much troubled with his sins, and says he has often risen at night, and walked about for hours, troubled with the sense of them. He prays, I believe. He is a peculiarly amiable, loving and loveable young man, and I feel for him much of the affection of a brother. Should it please God to convert him, he would have much to give up in his family and connections.

"On the last Sunday of the year I baptized our Ayeh (nursery maid) in the little native congregation meeting at Mr. Noble's house: she walks consistently, and seems to drink in with eagerness all spiritual truth we teach her. My servants, ten or twelve in number, are an interesting congregation every morning; two of them are now baptized; about two others, I feel much interest, hoping the spirit is working in them, though it is only stirring up the mud." In the spring of this year he was able to substitute preaching to a small congregation for discursive "essays to do good" in the streets and bazars. "A regular in-door meeting," he says, "is much more suitable for instruction. I shall now be as it were in the school of one Tyrannus, alias disputing weekly in the house of one Lewis. I begin to understand St. Paul better, in his requests, that his friends would pray for him:—1st, That a door might be opened for him; 2d, That utterance might be given him; and 3d, That he might be enabled to speak boldly the mysteries of the gospel."

To his brother Robert, in prospect of ordination, he wrote an earnest letter, July 9, stirring him up to activity in his profession: "It is no light or shallow matter to be a soldier of Christ; the cross taken up daily, the sturdy bending of the whole man into the one object of the glory of God; the viewing the unseen world of God, (not of philosophy) instead of the visible things of time. This cannot be a shallow matter, it must be deep or not at all; Christ altogether or not at all; no halves, no 'dilettanti' work in such a business as this; and yet how many hang about, calling themselves earnest Christians, taking up the profession, and in some measure the approbation of Christ's service, and yet are never heart-worshippers at all; never get beyond the approval of reason or the likings of the mouth."—"When it pleases God to make you a minister, you must be just like an Oxford eight-oar at the races:—up to now you have been waiting, training, and are ready to start, but the moment you are started you must be off, straining every nerve in your work *till the end*. A minister is never off duty."—"Be a working clergyman; you have been long preparing; now work, work, work, for the salvation of souls, for the extending of Christ's kingdom; water your own field first, then every body else's."

An all-wise Providence suddenly interrupted his own whole-hearted, never-resting work. In the autumn of 1845 the health of Mrs. Fox so rapidly declined that a change of climate appeared

indispensable. He accompanied her to Madras to arrange for her departure to England, with the intention of himself returning to his station. But in the opinion of their medical advisers the probability of her recovery under the most favourable conditions of climate were so slight, that he decided to embark with her. She was conveyed on board ship in the evening of the 30th of October, intending to sail the next day;—but before sail was set for the voyage she had entered a more secure haven; she died suddenly from the bursting of an abscess in the liver, causing suffocation. Thus early was she removed from a work on which her affections were most strongly fixed, and in which she had been greatly useful, leaving a husband afflicted in no common measure, and three orphaned children, the objects of her wise and affectionate care.

After the burial of his wife at Madras, Mr. Fox and his family pursued their desolate voyage. The youngest of the children soon sickened and died, and was buried at Cuddalore, where the vessel put in for that purpose. These repeated blows came heavily upon the father's heart, the more because there was no one on ship board to whom he could utter his feelings. But this very circumstance was for his good. It drove him more exclusively to that Friend whose sympathy is all-sufficient, and so fully was divine consolation imparted, so greatly was affliction sanctified to his spiritual profit, that under the utmost pressure of grief he could feel the impulses of a profounder gratitude. "I do thank Him," he wrote, "for my own sake, that he has laid this burden upon me; in very faithfulness he has afflicted me, and for my own sake I am unable to wish that this sorrow had not come; for I could not without it have had such experience of Christ's tender love, of his powerful support and rich consolations. I do not know how those who are without Christ can go through such a sorrow: it seems to me as if it would have driven me out of my senses at times, if I had not had, not only the comfort of divine truth in my mind, but the strength of Christ given me immediately from himself." During the voyage he laboured actively for the religious benefit of his fellow-voyagers, and had the delightful evidence that with respect to some his efforts were not in vain.

He remained in England six months, during which time he exerted himself by every means in his power to awaken an interest in his field of labour, and particularly to obtain an increase of missionaries. He was indefatigable in urging personally on young men at

the universities the duty of consecrating themselves to the work. In this he found much to discourage, few ready to respond as he desired to his appeals, but he left no means untried to effect something for India. As the time approached for his return, the thought of parting from his two children was very bitter to his soul; but he was able, with a good degree of cheerfulness, to leave them, under Providence, to the same faithful guardianship to which his own childhood was so largely indebted; and on October 20th, 1846, he took passage at Southampton, in the Ripon steamer for Madras, by the "overland" route. He arrived at Ceylon on the 6th and at Madras on the 10th of December.

His return to these too-well-remembered scenes, and the entrance on his work with all of earth that he most prized at such a distance from him, brought a fresh trial to his spirit, but we soon see him surrendering all his powers to the ministry in which his soul delighted. His journal for the following year shows him in the most active exercise of his powers, proclaiming the truth at all times and in all places, in season and out of season, wherever he could find ears to hear. To cavilling brahmins who pertinaciously denied first principles, to besotted sensualists, to the worldly and indifferent, he daily proclaimed the words of eternal life. At heathen festivals, in the streets of cities, in the numerous villages scattered through the country, he spoke boldly and hopefully, against opposition, which grieved, but could not discourage him.

When first setting out as a missionary, he felicitated himself on the prospect of being "a pioneer in a land in which he hoped and believed the Christian church will hereafter be triumphant." A change took place in his views, and during this period of his work his letters show that he had adopted the millenarian doctrine, that the setting up of the kingdom of Christ on earth is to be by his personal coming and reign. But this did not slacken, it rather increased his activity, for he held that before that event can take place the gospel must be preached to all nations. He writes: "I think I have, for the last two or three years past, at least, ceased to expect, as unauthorized by the prophecies, an universal or general conversion of the nations to Christ. Some may become professedly so or not, but one object of a missionary is to be engaged in calling Christ's sheep out of this naughty world and gathering them together to wait for him. But my strong motive of late, has been the promise, that when the gospel has been *preached* (it does not say received

or not) among all nations, then shall the end come: so that when I go and tell the people of Christ,—whether they listen or not,—one of the two grand objects of my mission is already completed.” The other object,—the conversion of individual souls,—was fulfilled to a limited extent: a few cases afforded him a present reward. Though he sowed the good seed mainly with the hope of its future germination, he was permitted to gather some of the first fruits.

What he might have accomplished, had he been spared to continue through many years of activity in India, cannot be conjectured. But his time was short. Like him whose brief and brilliant career stirred within him his first desires of missionary work, he was early withdrawn from it. But, unlike Martyn, he was privileged to end his days among his kindred, and to find a grave where he had been early taught the resurrection and the life.

Toward the close of the year 1847 he was reduced by repeated attacks of dysentery, which compelled him to try the sea air. He sailed along the coast, but without material improvement, and on repairing to Madras was decidedly advised by physicians that he could not endure the climate of India, and must resign all further prospect of missionary labour. The disappointment was extreme, and he often spoke of it as the sorest trial of his life, but there was no alternative, and he submitted himself to the divine disposal. He arrived in England in March, 1848, just in time to witness the peaceful close of his father’s life. He revisited his college, but the beauty and interest of those long-remembered scenes did not minister to his enjoyment. “They make me think,” he wrote to his sister, “of all that has passed since—my five years with dear Elizabeth, and my missionary life in India; and till I go down to the grave myself, and till I am called away from all work on earth, these two recollections cannot but contain much that is bitter. My cessation from missionary work is still a fresh grief, and at times it is very hard to bear; I knew it would be a trial, but I did not know how great a one, and sometimes I begin to think of going back again, but am checked by the strong assurance that I have, that I should return to India,—but not to active work. How little do men know the real state of the case, when they think that the trial consists of *going* to be a missionary! for with all its palliations of returning to England—to home, friends, family, and children—it is the *coming* from being a missionary which is the real sorrow: and beautiful as are

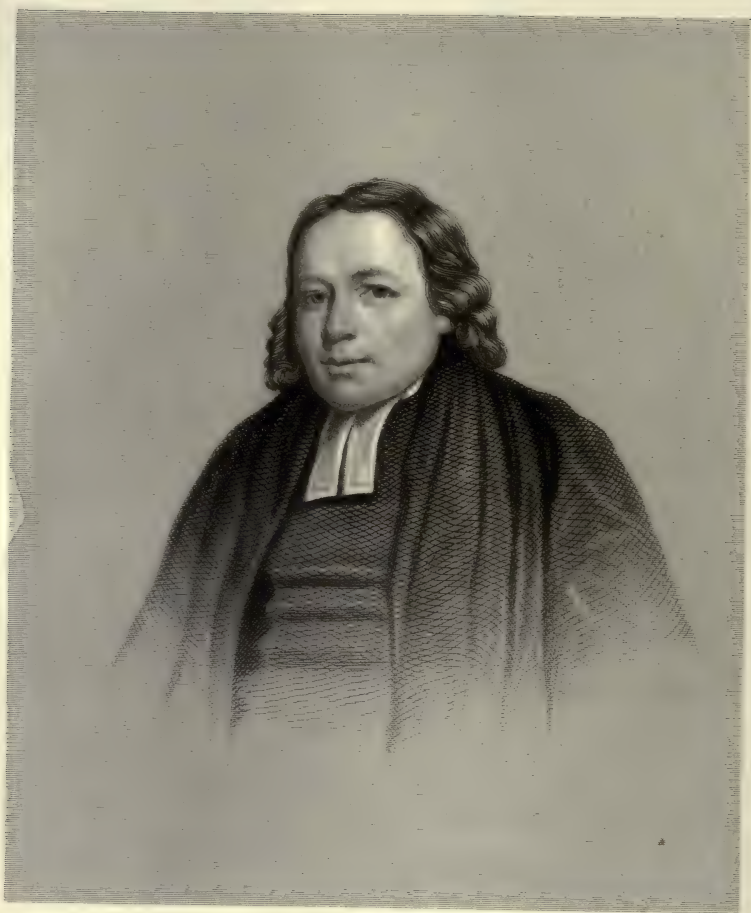
our green fields and hedge-rows, they make me sigh to be back at dear Bunder, even in the midst of this burning May."

His health was rapidly restored, and he began to consider in what way he could be useful in England. The Church Missionary Society offered him the post of assistant Secretary, which was so congenial to his feelings from its relation to the cause he had most at heart, that he promptly accepted it, and entered on its duties with an energy that excited the best hopes in the friends of the society, but which proved too great for his strength. It was a time of unusual interest,—the jubilee of the society was to be celebrated on the first of November, the fiftieth anniversary of its formation. To this occasion he looked forward with lively satisfaction, but before it arrived he was not,—for God took him. A relapse of his Indian complaint arrested his labours, and he visited Durham in September to gain a few weeks of recreation. He reached home on the 14th in a feeble condition, but notwithstanding officiated twice on the ensuing Sabbath at South Shields, addressed a missionary meeting on Monday at Bishop Wearmouth, and another on Tuesday evening at Durham. Though much weakened, no danger was apprehended, but the ensuing two days he kept his room, and thenceforth his bed. He gradually sunk under his disease, and after lingering for nearly three weeks, in near prospect of eternity, and with increasing desire to depart, giving full testimony of hope and joy, of unshaken faith and patience,

"Life so gently ceased to be,
It lapsed in immortality."

It was a blessed end of a life such as it is not often given to human pens to record:—an eminently useful life; but if it had accomplished less by direct action, the example of so pure, and noble, so simple, ingenuous and unselfish a character, would still have been by itself an invaluable bequest to the world. In the most emphatic sense of a word not to be lightly uttered, he was a *godly* man. The aim, and the consummation, of his earthly existence was, "to glorify God and ENJOY HIM FOR EVER."





REV. THOMAS WILSON, D.D., III.

THOMAS COKE.

THOMAS COKE, whose name is identified with the early progress of Wesleyan Methodism in England and America, and with the foundation of several of the missions that have been so efficiently sustained by that large and growing communion, was born at Brecon, in Wales, September 9, 1747. His father, an eminent surgeon, died in his son's infancy, leaving his education to the care of his mother, by whom he was placed at a suitable age under the instruction of Rev. Mr. Griffiths, master of the grammar school at Brecon.

At the age of seventeen he was entered at Jesus College, Oxford. Here he was exposed to the companionship of persons who openly professed infidelity, and signalized their skepticism by all that licentiousness of manners which is its natural fruit. Unhappily his early training had not been such as to fortify his mind against their sophistry or his heart against their vicious seductions. He had a general, traditionary belief in the divinity of the Christian faith, and the doctrine of a superintending Providence, but of the grounds or the extent of that faith and its demands upon the conscience, he had no very definite notions. His moral training had been by no means rigid. Though not profligate or offensively dissolute, he was habitually gay and careless, and strongly addicted to dissipating amusements, in which his fine person and attractive demeanour made him a leader. He now gradually yielded to the evil influences of his associates, and while preserved from the grosser forms of vice, his principles,—if such vague impressions as he brought with him to Oxford, deserve the name,—were overcome by a skepticism that even began to question the existence of God.

In this condition his conscience, though unenlightened, yet not wholly stupefied, would not suffer him to remain. The hearing of a sermon from a respectable clergyman in Wales gave new force to his misgivings. The preacher, on being spoken with, avowed to young Coke that he did not believe a word of the doctrines he defended, a confession of hypocrisy, that moved his contempt without at all shaking his purpose of serious inquiry. The discourses

of Bishop Sherlock dissipated his doubts. From a conviction of the truth, he set himself to studying the doctrines of Christianity, and a treatise of Dr. Witherspoon on regeneration inclined him to the evangelical scheme. It is unnecessary to say that he turned away from his former companions. He led a serious and studious life, with a resolution to devote himself to the ministry.

On leaving the university he was chosen, at the age of twenty-one, common councilman in the borough of Brecon, and at the age of twenty-five was placed at the head of the municipality, discharging the duties of the office with credit to himself and to the satisfaction of the people. Brecon is a parliamentary borough, returning one member of the House of Commons. At this time, and till the passage of the Reform Act in 1832, the privilege of election was vested in eleven burgesses, and Mr. Coke's official position gave him great influence in disposing of the seat. An election now taking place, the successful candidate promised Mr. Coke, as a proof of his gratitude, a prebend in Worcester cathedral, or other valuable preferment in the church. Similar encouragement was given by a person of rank; but he had abundant leisure to reflect on the value of political promises. After amusing himself with these flattering assurances for three years, he obtained the curacy of South Petherton, in Somersetshire, and in 1775 took his degree as Doctor in the Civil Law, at Oxford.

The period during which he waited on the great for spiritual promotion was not, as may be imagined, marked by any decisive religious progress. Content to be an evangelical Christian in theory, and a moral man in practice, he glided along with the stream of quiet worldliness. He was in that very common state, in which "truths," to borrow the expressive words of Coleridge, "the most awful and mysterious, come to be considered as *so* true, that they lose all the powers of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." Satisfied with the soundness of his creed and the uprightness of his conduct, no question as to his personal religious duty agitated his conscience.

He began his ministry at Petherton as might have been expected. The doctrines of Christianity were proclaimed in his discourses, in a manner combining general soundness of statement with the earnestness of sincere conviction. Large congregations were attracted to his church, to hear preaching so much more animated than they

were accustomed to. It was not possible, however, that he should give diligent study to truths so weighty, without gaining wider views of their relations, and feeling their pressure on his conscience. He found the need of a more thorough conformity of his heart to the doctrines that engaged his mind. As his impressions deepened, the fervour of his preaching increased, and with it his congregation, till the church was insufficient to contain all who flocked to hear him. He requested the parish to erect galleries for their accommodation, but being refused, provided them at his own cost. This act was thought sufficient to confirm the suspicion already started, that Dr. Coke was a "methodist,"—a word used extensively in England as a cant term to describe all zealous evangelical Christians, and not, as in this country, restricted to a particular sect.*

* The term "Methodist," when used without qualification—especially by writers not aspiring to technical accuracy—has in England this wide significance; and when applied to the sect founded by Mr. Wesley is limited by the prefixing the title "Wesleyan." The distinction is not unimportant, for too many in this country, from not comprehending it, imagine that every thing that is said in the popular literature of England about Methodists is aimed at a single denomination. The famous articles of Rev. Sydney Smith on Methodism,—so exquisitely witty, that the sternest religionist must perforce relax his facial muscles in their perusal, but so unjust, that in their composition the author satirized himself worse than the humblest object of his ridicule,—are every year quoted, even by well-informed writers, as referring specially to the *Wesleyan* Methodists. But he himself defines the term as including both *Calvinistic* and *Arminian* Methodists, *and the evangelical portion of the Church of England*. The same comprehensive term he applied to Baptists. The best comment on the scoffing of this popular writer is to be found in the splendid eulogy upon the same "patent Christians," published in the same Review a few years since, from the pen of Sir J. Stephen.

Perhaps we have no right to be surprised at the contempt of many Englishmen in high life for all dissenters, of whom they know little more than they do of the inhabitants of the moon, granting to that satellite the possession of any inhabitants. Because the universities are closed against non-conformists, such men seem to think that the excluded sectaries are absolutely cut off from all access of knowledge. The clerical wit just quoted, in all his writings, never alludes to dissenting preachers, except as coarse and ignorant men. As late as 1829, Lord Eldon, when taunted with the presentation of petitions to the House of Lords from the Wesleyans of Newcastle, replied that from reading the provincial papers, "he had been *astonished* at the *ability* and *knowledge* manifested by the ministers of the Wesleyan Methodists!" His lordship seems never before to have conceived of dissenting ministers able to speak and write English with propriety. The late learned and excellent Dr. Arnold sometimes shows the same species of ignorance. He repeatedly laments that the office of Deacon, as, in his view of the New-Testament, originally established, has been wholly lost. He might have found, we presume, in the town of

Those who were so swift to bring this accusation had little foresight of the consequences. The rumour spread till it reached the ears of a Wesleyan preacher in the neighbourhood, who sought the acquaintance of Dr. Coke, and in successive interviews did much to enlighten his mind on the subject of his earnest inquiries. Another dissenter was of similar service. The reading of Alleine's *Alarm* increased his anxiety, which did not subside till he was led to a hearty dedication of his affections and a subjection of his purposes to the truths that had not heretofore penetrated deeper than the perceptions of the natural understanding.

No sooner had he become partaker of the peace that waits on simple faith, than he began to preach with increased power. As his parish was large, he set up evening meetings for the accommodation of those unable to appear regularly at church. Not being able to restrain the fervour of his thoughts within the limits of closet eloquence, he commenced the practice of extemporaneous preaching. These proceedings, together with the introduction of hymns into the church service, dissatisfied the genteel part of his people, and excited the displeasure of neighbouring clergymen, a little sharpened, perhaps, by his drawing away many of their hearers. Add to this the shrinking of both the self-righteous and the profane at his direct application of unwelcome truth to their consciences, and it is no matter of surprise that opposition was excited. Application was made by the disaffected to the bishop of the diocese, but he declined, for prudential reasons, meddling with the doctor. The Bishop of Bath and Wells was next appealed to, but he contented himself with a letter of admonition. There was still another and a final power to be invoked. Dr. Coke was but a curate, serving during the pleasure of the Rector. He, upon complaint of the dissatisfied parishioners, promptly dismissed the "methodist" from his pulpit.

By this act Dr. Coke found himself in a doubtful position. Having a comfortable estate, he was under no compulsion to preach for

Rugby, among his dissenting neighbours, just such deacons as he supposed the New-Testament to describe, judging from the hints on that point in his correspondence. So Mr. Ruskin, whose works on art have made so strong an impression, has elaborated some essays on the constitution of the church, and seems to suppose himself a discoverer of new truths. But his most essential principles—whether true or false—have been clearly apprehended, ably defended, and put in actual practice by different dissenting bodies in England for more than a century and a half. Other specimens might be given, had not this digression been already carried to an extreme length.

a livelihood, and though encouraged as before to look for preferment in the established church, he indulged no sanguine expectations of it. While waiting to discern the will of Providence in relation to his course, he fell into the company of Mr. Wesley, at Taunton. From him he gained a knowledge of the polity of Methodism; he had already imbibed the theological opinions maintained in that connection; and in no long time he came to the conclusion to cast in his lot with them.

He first attended the Methodist Conference in 1777, at Bristol, and was designated to labour in London. The story of his conversion and of his dismissal from Petherton had spread widely, and caused great expectation among the Wesleyans in the metropolis. His place of worship was crowded beyond its capacity, and he preached frequently in the open air. His ministry was not only popular, but eminently useful. In 1780, he was appointed to preside over the London circuit, and about the same time undertook to assist Mr. Wesley in his itinerant labours. It had been Mr. Wesley's rule to visit annually all his societies, but their great increase made this impracticable. He therefore appointed Dr. Coke to visit those in Ireland alternately with himself, and to make such visitations in England as his convenience would admit. This service was undertaken about the year 1780, from which period till his death Dr. Coke was almost continually travelling, by land or water, planting or superintending the numerous stations from which the light of piety was radiated into the surrounding regions. In this work, particularly in England and America, his proceedings were subjected to frequent criticism, and he was charged with claiming and exercising undue authority. The large discretion to which he felt himself entitled as Mr. Wesley's personal representative, certainly gave him scope for excesses in this direction, and the warmth and energy of his nature may have rendered him liable to transgress now and then the limits which a scrupulous sense of propriety would have imposed on minds differently constituted; but by the lapse of time the question has lost much of the interest that once surrounded it.

The establishment of Wesleyan societies in America was commenced about the year 1767, and at the breaking out of the revolutionary war they numbered some thousands of members. Unfortunately Mr. Wesley felt called upon to publish an address condemnatory of the colonists, and his preachers, with nearly the

sole exception of Mr. Asbury, echoed his political as well as theological doctrines. They were compelled, of course, to withdraw from the country, and Mr. Asbury alone remained to keep alive the interests commended to his care. The independence of the United States severed the Episcopal churches from the church of England, and as Mr. Wesley had never contemplated or encouraged dissent from that communion, his followers were left without the ordinances of the church, or any recognised authority to ordain ministers. In this emergency, to prevent the societies from being dissolved, some decisive action was needed. Upon careful study, he came to the conclusion that the exclusive claims of diocesan episcopacy were not warranted by the Scriptures or by authentic church history; and calling to his aid some of his associates, who were like himself presbyters of the Church of England, he set apart Dr. Coke by the imposition of hands as a superintendent of his societies in America, and gave to him and to Mr. Asbury jointly a commission under his hand and seal to exercise episcopal authority.*

Acting under this commission, Dr. Coke proceeded to the United States, informed Mr. Asbury of the steps taken by Mr. Wesley, secured his coöperation in the enterprise of organizing the church, and summoned a conference for this purpose at Baltimore on Christmas eve, 1784. By this conference the plan proposed was ratified, and Dr. Coke proceeded to the ordination of his colleague as bishop, and to the ordering of presbyters and deacons. To vindicate his course he preached a sermon, which was published, and excited an unpleasant controversy. Charles Wesley disapproved the assumption of power on the part of his brother, with whom he had heartily coöperated, but chose to attack him indirectly through Dr. Coke. A pamphlet embodying severe strictures on the doctor's sermon is commonly attributed to his pen.† The two bishops also addressed General Washington in the name of the Methodist Episcopal Church, professing their loyalty to the United States. This step, so appropriate in itself, was rather unreasonably treated by Mr. Wesley as an unwarrantable impeachment of his political opinions, as if Dr.

* We are aware that Mr. Wesley made some objection to the assumption by Mr. Asbury of the *title* of bishop; but as he sanctioned the *office*, the *name* is of little moment,—or, rather, it seems most proper to employ—as we have chosen to do—the name which by general usage, as well as by that of the Methodist church in this country, is regarded as descriptive of the office.

† Drew's *Life of Coke*, chapter vi.

Coke was not entitled to have any opinions,—or as if any opinion on the propriety of the revolution could impair the duty of loyalty to a government whose independence was acknowledged by the British crown.

The emigration of loyalists from the United States to Nova Scotia, with a considerable number of negroes who were declared free, called for the sending of preachers to that province, and two were despatched thither by Dr. Coke as soon as circumstances would admit. He also collected money for founding a college about twenty-five miles from Baltimore, which was opened in 1787 by the name of Cokesbury college. It flourished about five years, when the building was destroyed by fire, and as the institution was not incorporated, it had no basis for permanent duration. It was opened again in a building procured for the purpose in Baltimore, but a second conflagration led to the abandonment of the enterprise.

Dr. Coke's first visit to this country terminated in June, 1785. After travelling extensively, meeting with many perils in his journey, including the vindictive opposition of men to his religious enterprise, and having laid durable foundations for the growth and prosperity of the church, he embarked for England. He met with an equivocal reception from Mr. Wesley, and his name was omitted from the minutes of conference for one year, but he seems to have acted with Mr. Wesley very much as before. During his sojourn in America his thoughts had been turned toward the establishment of missions in Asia, but the enterprise appeared impracticable, and was deferred to a more propitious season. He therefore continued his labours in different parts of Great Britain, and in 1786 established a Methodist Society on the island of Guernsey.

Meanwhile, the necessities of Nova Scotia, which had been only partially met, occupied his attention, and he made collections with a view to a more complete supply. He secured the services of three preachers, with whom he prepared to sail a second time for America. They embarked at Gravesend on the 24th of September, 1786, but were tossed by an adverse storm that nearly wrecked them till the 30th, when they took shelter at St. Helen's. The continuance of the storm detained them on the coast four or five days. Resuming their voyage, they got off the Land's End on the 14th of October, and encouraged themselves with the hope of a comfortable passage; but on the 17th, they discovered a leak which could not be repaired at sea, but in such a part of the vessel that in favourable weather it

did not much endanger them. Favourable weather, however, was denied them. A furious tempest set upon them, which had nearly proved the destruction of the vessel, and compelled the master to direct his course for the West Indies. After almost unprecedented perils, they came to anchor in the harbour of Antigua, December 25, and by this providential deviation from his plans Dr. Coke was made the instrument of establishing the Wesleyan Missions in those islands, building, however, on the foundation laid by two laborious pioneers.

About twenty-six years previous, the gospel had been proclaimed in Antigua by Mr. Nathaniel Gilbert, a magistrate of the colony, who had been brought to a knowledge of the truth from the preaching of Mr. Wesley. By his labours a society of about two hundred persons, chiefly negroes, was gathered, but his death left them without a teacher, and they were much scattered, some of them returning to the ways of sin. In 1778 Mr. Baxter, a shipwright, renewed the work, and in 1783 a chapel was erected for their worship, and on the arrival of Dr. Coke nearly two thousand persons were joined in society.

Dr. Coke prevailed on Mr. Baxter to relinquish his worldly calling, and devote himself exclusively to the work of the ministry, in which he laboured till 1805. The doctor preached immediately on his arrival, and was much pressed to remain there. He visited the islands of St. Vincent's, St. Christopher's, Dominica, Nevis, and St. Eustatius. With the exception of the last-mentioned island, which was under the Dutch government, he was welcomed wherever he went, and received such encouragement that the missionaries who accompanied him on his voyage with the design of settling in Nova Scotia, were stationed in this field thus providentially opened to them. One of them settled at Antigua, one at St. Vincent's, and one at St. Christopher's; and Dr. Coke collected such information concerning the other islands as served for a basis of future action.

He sailed in February, 1787, for Charleston, where he arrived after a pleasant passage of eighteen days. He travelled through different states, noticing the rapid progress of the church, attending several conferences, and gathering such facts as should prove serviceable to his associates in Great Britain. His testimony against slavery and the slave-trade had excited great indignation against him, which rose to such a pitch that his liberty and even his life were threatened; but his fearlessness, tempered by discretion, raised him above the

reach of harm. In May he sailed for Dublin, where he arrived in twenty-nine days, and found the Irish conference in session, Mr. Wesley presiding.

The statements he made of the providential circumstances that led him to the West India islands, and of the moral condition of the people, especially of the slaves, were listened to with interest, and the duty of sending additional missionaries thither was promptly recognised. From Dublin he proceeded to attend the English conference at Manchester, where measures were adopted to carry the plan into effect. Missionaries were sought for this service, and after a brief visit to the Norman islands Dr. Coke undertook to solicit funds for their support. In this work, preaching in the principal towns, and making appeals to individual liberality, he continued after the conference of 1788, when three missionaries were designated, and placed under his supervision. With these he sailed in a vessel bound for Barbadoes, an island he had not before visited.

Here they found in the regiment stationed upon the island one or two pious soldiers, who had not been wanting in efforts to instruct their fellow-men, and were kindly received by a gentleman who had heard Dr. Coke preach in the United States. One of the missionaries was stationed here, and the others proceeded to St. Vincent's, whither Dr. Coke followed them as soon as he had completed arrangements for the prosecution of the work in Barbadoes. At St. Vincent's he visited the district inhabited by the Caribs, the aborigines of the island, for whose instruction Mr. Gilbert had left Antigua, but had found so little encouragement that he was about to abandon the undertaking. He was persuaded, however, to persevere, and Mr. Gamble, one of the new missionaries, was appointed to labour at Antigua. Dr. Coke then sailed for Dominica, where he was cordially received, and preached several times with good effect. A society of twenty-four persons was organized, some of whom had heard the gospel on the other islands. He next repaired to St. Christopher's and Antigua, where the work was found to be prospering.

The Dutch island of St. Eustatius, which he had before visited unsuccessfully, was the scene of persecution. A slave named Harry, imported from the United States, whose mind had been enlightened, felt a desire to communicate the truth to his fellows, and under the protection of a benevolent gentleman had done so with considerable effect. About the time of Dr. Coke's first visit, the magistrates had

forbidden him or any other person to preach, with which prohibition he complied, but ventured to *pray* with his brethren, not apprehending that any offence would be taken. For this act, however, he was prosecuted, barbarously flogged, and removed from the island. Dr. Coke subsequently met him in the United States, where he was free, and found him still zealous in the cause of religion, and a useful member of the church.

Notwithstanding these unfavourable circumstances, Dr. Coke, determined to visit St. Eustatius, to discover if any way was open to renew the work so harshly interrupted. He found the authorities inflexible, and was obliged to take leave of the sorrowful disciples, who numbered, under all the restraints of law, over two hundred persons. The vessel in which he sailed was manned by a drunken crew, and after meeting with extreme danger they succeeded in getting back to St. Eustatius. Dr. Coke now thought himself called to bear a public testimony to the truth, and preached to a large and attentive congregation. The governor forthwith ordered him to leave the island, on pain of prosecution for the violation of law he had openly committed, a command which was of course complied with.

The governor of the island of Saba, belonging to Holland, was more friendly, and consented to the establishment of a mission there. But the governor of St. Eustatius, who was governor-general of the Dutch colonies, promptly interfered, and prohibited the mission. Thus foiled by the pertinacity of the Dutch authorities, Dr. Coke directed his way to Santa Cruz, a Danish island, where he was received with respect and kindness. The only remaining missionary available for this field was appointed to divide his labours between Santa Cruz and Tortola. Thus provision was made for preaching the gospel in ten of the West India Islands, having together about two hundred and sixty thousand inhabitants, nearly four-fifths of whom were in a state of heathenish ignorance. Though they had to contend with many difficulties, from intolerance and the occasional casualties incident to the tempestuous climate, calling for the exercise of great patience and self-denial, yet the fruits of these missions have a thousand-fold repaid the sacrifices they have demanded.

From Tortola Dr. Coke directed his course to Jamaica, where he preached several times, and gathered such information as led to the establishment of a mission on that important island. He then proceeded to the United States, arriving at Charleston in February, and travelled through several states till June, 1789. Embarking at New-

York, he was landed at Liverpool on the 10th of July. During this voyage his studies were directed to the state of heathen nations, particularly those of the South Sea islands, for whom he felt a deep sympathy, and longed to do something for their relief; but for the present this appeared to be out of his power.

Immediately on his arrival he hastened to the meeting of the conference, to make report of his doings, to communicate information on the openings for evangelical labour that invited their care, and plead the cause of the destitute. The means of the conference were limited, but the emergency was pressing, and it was resolved to go forward. The ensuing six months were occupied by him in a tour through the kingdom, soliciting contributions for the enterprise, and on the 16th of October, 1790, he sailed from Falmouth with two additional missionaries for the West Indies. Here he found the several stations generally prosperous, though at Barbadoes the society had been injured by riotous proceedings, which the magistrates seemed to wink at. He visited St. Eustatius with the hope that a new governor would be found more placable, but met with a hostile reception and a prohibition of preaching. Several exhorters, however, had kept up the society with considerable success, and he contented himself, therefore, with a private interview, for the purpose of giving them advice and encouragement suitable to their circumstances. But he determined, on his return to Europe, to lay before the government of Holland a statement of the case, and endeavour to procure toleration for religious worship in these colonies.

A preacher had been some time settled at Jamaica, but the people had effectually broken up all meetings by riotous demonstrations, which the law was powerless to redress. The magistrates favoured the mob, and when the rioters were prosecuted, they were acquitted against all law and evidence. Dr. Coke was able, however, to preach without serious interruption, and he took occasion publicly to declare that, averse as he was to such proceedings, the law would be invoked for the protection of their rights as a religious community, and that if the administration of the island would not do justice in the matter, he would appeal to the home government. His calm determination seemed to produce some effect upon the people for a time, and a measure of quiet was produced.

During this voyage a mission was established on the island of Grenada, favoured by the rector, a pious clergyman, under whose

ministry a small number of serious persons had been gathered. On the 27th of January, 1791, Dr. Coke sailed for Charleston. The voyage was a perilous one, and after riding out a severe gale, the vessel struck aground, and stuck fast in a sand-bank not far from Edisto island, about fifty miles south of Charleston. The passengers were landed, and the captain and crew finally deserted the ship. It went out to sea, and was brought into port by the crew of an American vessel, who sent Dr. Coke's baggage after him to Charleston. Proceeding northward, he was arrested by the intelligence of the death of Mr. Wesley. This event deranging his plans, he made preparation for an immediate return to England, and sailed from New-Castle, Del., on the 14th of May.

On his arrival in England, he had to meet some jealousies and suspicions to which his conspicuous position in the Wesleyan Connection made him unavoidably liable at such a crisis. On the proceedings of the approaching conferences of England and Ireland, it depended whether that connection should fall into anarchy, and expire with its founder, or be kept in harmony and strength, to the maintenance and diffusion of piety at home and abroad. The spirit of unity and concord prevailed, and the conferences went forward in their work without material obstruction.

Mr. Wesley had committed his manuscripts to the care of Drs. Coke and Whitehead and Mr. Henry Moore, and it was ordered that a biography should be prepared by them. But before Dr. Coke's arrival, Dr. Whitehead had obtained possession of the papers, undertaken the work, and refused to surrender the materials, except on terms which the conference deemed onerous and unjust. Happily no worse effects followed than the preparation of rival works, one by Dr. Whitehead and one by Messrs. Coke and Moore, both of which were circulated by the conference.

The French revolution had disposed Dr. Coke to think with favour on a project of establishing a mission in Paris, and for this purpose he visited France, taking with him a preacher from the island of Jersey. On his arrival at Paris he sought for two English schoolmasters, who had written to England, recommending such a mission, and by their advice hired a suppressed church, and commenced public services. But it was impossible, in the political excitement that prevailed, to secure a congregation, and the attempt was abandoned. He returned to England, and was chiefly occupied, in conjunction with Mr. Moore, in preparing their life of Wesley, which was pub-

lished in 1792. On the completion of this work, the conference requested him to prepare a commentary on the Scriptures, fuller than the notes published by Mr. Wesley, but restricted to three quarto volumes, that it might avoid the prolixity of preceding commentators, and come within the reach of men of moderate means. This he undertook, but various avocations prevented its completion till fifteen years afterwards, when it was found to have much exceeded in dimensions the limits first agreed upon. He was required to abridge it, as a condition of its acceptance and publication by the conference, but he refused to do this, and issued it on his own account. It was extensively circulated, and regarded with favour at the time, but later works have to a great extent superseded it.

At the termination of the conference of 1792, he sailed again for the West Indies, taking with him an additional missionary. At St. Eustatius the gospel was still under the ban of government. At Dominica no missionary had laboured for some years, and the little flock there were without the ordinances of religion. At St. Vincent's an act had been passed forbidding all preaching, except by the rectors of the parishes, and by persons first licensed for that purpose. No license was granted to the missionary, Mr. Lumb; he had preached without regard to unrighteous statutes, and was lying in prison for his contumacy. His spirit was not broken by this severity, and the interest excited among the people to hear Methodist preaching showed that intolerance was reacting upon its authors. The preachers held their conference at Antigua, where it appeared that upon ten of the islands, under the superintendence of twelve preachers, there were more than six thousand five hundred members in society. Dr. Coke touched at Barbadoes, where he found the mission, though moderately successful in respect to the number of converts gathered, in other respects efficient and prosperous; and at Jamaica, where the cause laboured hard under all the discouragements of the general hostility it was compelled to meet, but little more than two hundred members were reported. From Jamaica he took passage for England, and arrived, after narrowly escaping a French privateer, on the 6th of June, 1793.

His first care was to present the case of Mr. Lumb to the government. This missionary had remained in prison for the statutory term, and was then offered his release on paying the jail fees. This he refused to do, and was threatened with continued imprisonment, but after one day's detention he was set at liberty. But having no

permission to preach, he left the island, and the society suffered much from his departure, many of the members renouncing their religious profession altogether. The Privy Council, after making particular inquiry into the character of the missionaries, annulled the act under which Mr. Lumb suffered.

Dr. Coke now addressed himself to his commentary, but the care of the missions and his frequent journeys to solicit funds for their support much distracted his attention. The state of the Dutch West Indies also engaged his thoughts, and he executed his long-deferred intention of appealing to the government of Holland for a repeal of the intolerant edicts of the governor-general of the colonies. For this purpose he visited that country, and spent considerable time in soliciting the favourable consideration of the States to his reasonable request, but without effect. The islands continued closed against missionary effort more than ten years.

On his return to England, Dr. Coke formed a project for sending a mission to Africa, composed of pious mechanics, who should instruct the natives at once in religion and the useful arts. An appeal to the public was responded to with liberality, several persons were selected and furnished with a sufficient outfit, and much was hoped from the enterprise. Unhappily, on their arrival at Sierra Leone, it appeared that the company had no moral fitness for the work; their piety was of a very questionable sort, and after quarrelling among themselves they returned home. The great expense incurred in the undertaking was wholly lost. But as it had the effect to excite in the connection distrust of the policy of mingling religious and industrial missions to the heathen, the pain was salutary. At the time, however, comments injurious to Dr. Coke were rife, and somewhat disturbed his equanimity at the next conference. The result was, that in a visit to this country, which he had made immediately after, in 1796, he promised the American Conference that he would fix his residence on this side the Atlantic, unless they should voluntarily release him from the engagement.

During the ensuing spring he made extensive tours in Ireland, preaching to large congregations. The intimation that this was probably his final visit much affected the people. He also visited Scotland. At the English conference, attention was called to the rumours of his intended settlement in America, and the preachers urged the retraction of his promise. To this he was somewhat inclined, particularly from a view of the state of religion in Scotland,

and a desire to undertake more vigorous measures for the diffusion of piety there. He therefore crossed the Atlantic again, bearing the request of the English Conference, with his own, that his pledge might be remitted. The vessel in which he sailed was taken by a French privateer, but Dr. Coke, after being plundered of his clothes, was set on shore. He remained in this country about a year. The Conference heard his appeal and that of their English brethren with kindness, but declined to give him entirely up. They consented that for the time being he might return, but with the understanding that he should be subject to their call whenever they required his services. This relation to the Methodist church in the United States he maintained till his death.

Dr. Coke's labours were now divided between his commentary, the solicitation of funds for the missions, and his customary visitations. Ever revolving new plans of evangelical effort, he soon conceived the design of a mission to the Irish peasantry by persons speaking their native language,—an enterprise that was crowned with considerable success. An abortive attempt was made to cement a close union of the Methodist societies with the established church, and arrest their inevitable proclivity to dissent. It had the approval of the attorney-general (afterwards Lord Chancellor Eldon), with whom Dr. Coke was acquainted at Oxford, but was rejected by the bishops. These, and other matters relating to the internal interests of the connection, with his literary labours, occupied him till the latter part of 1799, when he made his eighth voyage to America, and remained there through the great part of the year 1800.

From America he proceeded to Ireland, where societies had suffered from the late rebellion, in common with every other interest of the community; but by his provident arrangements previous to its breaking out, those evils had been mitigated, and he found things in an encouraging state. Letters from Bermuda informed him that a missionary had been imprisoned under an intolerant act of the local legislature. His energetic interference was promptly followed by a royal veto of the offensive enactment, by which religious liberty was established in those islands. He made arrangements for the preaching of the gospel in Wales, by men qualified to use the Welsh tongue, which proved efficient and useful.

The years 1801–2 were occupied in raising funds for the missions, a task that rested almost exclusively upon him, and in the preparation of his commentary, of which that on the Old Testament

appeared in 1801. The entire work was not issued till 1807. In 1803 he made his ninth and last voyage to the Western Continent, remaining in the United States about a year. While at Washington he preached in the capitol. Soon after his return to England he despatched a missionary to Gibraltar, whose death by yellow fever soon after arriving at his post put an end to the undertaking for the present. It was successfully renewed four years after.

In 1805, Dr. Coke was married to a lady of excellent character, possessed of an ample fortune. His own property had been nearly all expended in his missionary enterprises, and his wife was happy to contribute liberally to the same pious purposes. She died in 1811, in the 49th year of her age. In the same year, 1805, an extended system of home missions was instituted by Dr. Coke, the expense of which he largely bore. From this period till 1809 he was chiefly engaged in literary labours, in addition to his ordinary itineracies.

The important mission in Jamaica was now threatened with suppression. The colonial legislature passed an act in 1808 imposing severe penalties on all worship other than that of the Church of England. Apprehending adverse action on the part of the home government, the application for the royal approval was delayed as long as the law would admit, and meanwhile the meetings were strictly repressed. Eight months elapsed before the act was laid before the council, and an agent of the colony came to enlist all possible influence in its support. Appealing as it did to strong ecclesiastical prejudices, and having powerful interests in its favour, Dr. Coke, though confident that the king's government were generally disposed to favour tolerant measures in the colonies, had some fears for the result. He made earnest representations to the privy council, and had the satisfaction of seeing this measure of persecution annulled.

A mission was undertaken in 1811 to the French prisoners of war, of whom thousands were collected on board prison-ships at the several naval dépôts. A question arising about the expense of the effort, Dr. Coke offered, with his accustomed boldness and generosity, to defray the whole charge, and trust to public liberality for its reimbursement. The early return of peace put an end to it. Missionaries were also sent to Sierra Leone at his private cost. Toward the close of this year he married a second time, but the union was dissolved by the death of his wife in one year.

Although far advanced in life, Dr. Coke now meditated a new enterprise,—the establishment of a mission to India. Hitherto he had acted as a superintendent and director of missions; he now was disposed to leave England, with the expectation of labouring the rest of his days in Ceylon. As early as 1784 he had corresponded with a gentleman in Bengal on the practicability of founding a mission there, but from the information he received he regarded the difficulties at that time insuperable. In 1806 his views were ripened by personal conference with a gentleman in Cornwall, whose long residence in India qualified him to impart valuable information on the subject, but multifarious engagements prevented any action at the time. Now his way seemed open. His other missions had been successfully established; his literary labours were finished, his books had become the property of the conference; and the death of his wife left him without domestic ties to bind his heart to England. By the advice of Dr. Buchanan, Ceylon was fixed upon as the seat of the mission, and he commenced his preparations.

To the remonstrances of friends with reference to his personal risks at that period of his life, and the difficulty of adapting his physical habits and organs of speech to a tropical climate and an oriental language, he replied, that he was dead to England and alive to India; that the great number of nominal Christians in Ceylon opened an easier field for labour than among the Hindoos; and that the prevalence of the Portuguese language among them furnished a medium of communication that would be acquired by him without material difficulty. These opinions regarding the nominal Christians of India were then very generally entertained, but experience has not confirmed them, and the Wesleyan missionaries in Ceylon have from the first laboured among the heathen, in the Cingalese and Tamil tongues.

Among his first cares was to provide for the continued support of the missions already in operation. These had been carried forward, notwithstanding their extent and magnitude, under the charge of Dr. Coke. Though he reported his doings to the conference, and had their entire approbation, yet he personally selected the missionaries, solicited funds for their support, and when any deficiency of means existed, made it up from his own purse. By degrees the coöperation of the conference had become more regular and constant; but so much of the responsibility still rested upon him, that without some new and more definite organization, his death or withdrawal

by any cause from the work must have caused at least a considerable temporary embarrassment. Auxiliary societies were now planned, which afterwards ripened into what is now one of the most powerful missionary organizations in Great Britain.

At the Conference of 1813, Dr. Coke presented himself, with six men whom he had engaged to accompany him, stated the plan and grounds of his new enterprise, and anticipating objections on the score of expense, offered to advance the required funds from his private fortune, to the extent, if necessary, of six thousand pounds. The conference so far acceded to his proposal as to sanction the Mission, approve the men selected, and to borrow of Dr. Coke three thousand pounds. The necessary outfit having been procured, including a printing-press, the company departed on the 30th of December in two ships, in a fleet of thirty-three merchantmen, convoyed by eight vessels of war. The wife of one of the missionaries died on the 9th of February. No other important incident occurred on their passage to the Cape of Good Hope, but on passing the cape they were exposed to violent gales, in which several sailors were carried overboard and lost. They passed the isle of Bourbon on the 24th of April,—on the third of May, Dr. COKE *was no more*.

During the voyage he had been in excellent health, and nothing had appeared to warrant the anticipation of his death. On the first of May he was slightly indisposed; the next night, on retiring to rest, he asked for some medicine. Mr. Clough, one of his associates, offered to sit up with him during the night, but he declined the proposal as needless. Upon opening his cabin in the morning he was found extended lifeless upon the floor. The event was ascribed to apoplexy, and it was conjectured that upon first being conscious of increasing indisposition, he rose from his bed to procure something not within his reach, or to call for assistance, and in this state death met him suddenly.

But though the end of his earthly course was sudden, and the purposes of his life were arrested while their execution was incomplete, he had effected no common measure of usefulness. He had borne a conspicuous part in the foundation of a church whose expansion has been unequalled. To the Methodist Episcopal Church in America he stood in a relation that approached the paternal character. He had personally originated and directed a circle of missions, whose fruits are abundant, and whose increase is still unchecked.

For their support he had exhausted his patrimony and sacrificed personal ease, with a singleness of heart not often paralleled,—“in journeyings often, in perils of waters,—in weariness and painfulness,—and besides those things that were without, that which came upon him daily, the care of all the churches” he had planted and watered.

He had given directions in his will that his body should be conveyed to England, and deposited by the side of his two wives in the family vault at Brecon, but it was physically impossible to do this, and with heavy hearts his brethren committed his mortal remains to the deep. They went on their way, and were received with abundant sympathy by the missionaries of the Baptist and the Church of England Missionary Societies, and the work to which their venerated superintendent had hoped to devote his elastic energies, was carried forward in his forceful and persevering spirit.

The leading traits in the character of Dr. Coke are obvious at a glance. The characters of few men have been more legibly written in their deeds. Boldness, decision, and indomitable zeal, were displayed during his whole career. These qualities wielded a more than commonly fertile and elastic mind, and were under the control of a high sense of duty. When convinced of the truth of Christianity, he turned his back on his associates in the university. When convinced of the truth of the evangelical system, he embraced it with all his powers and yielded his heart to its legitimate authority. What he believed, he preached, regardless of popular opinion. To the dissemination of the gospel he devoted his time, talents and money, without hesitation and without grudging, for thirty-eight years, and died in harness.

His relations to the missionary enterprise may be briefly stated. He was not, till his last voyage, a missionary to the heathen, and Providence did not permit him to execute his eager purpose. Most of the missions he actually founded were in the possessions of Great Britain, and among people speaking the English tongue. If he had any defect, it was in that capital art of “plodding,” which we have seen entered so largely into the elements of Carey’s success. The want of this is visible in his ready discouragement at the failure of immediate results in preaching to the Indians in this country, and at the obstacles to effort among the Hindoos. But “there are diver-

sities of gifts" bestowed by "the same Spirit." It would be the dictate of ingratitude to the bountiful Giver of them all, to object that they are not distributed to all His servants alike. The qualities which Dr. Coke brought to his life's work are worthy of all admiration, and the whole-hearted devotion with which he made them bear upon the grand object of his pursuit will never be forgotten by those who venerate piety, benevolence and self-sacrifice.



A. H. W. sc.

Adoniram Judson

ADONIRAM JUDSON.

ADONIRAM JUDSON, junior, was born at Malden, Massachusetts, August 9, 1788. Of his childhood and youth little information has been communicated to the public. It would be interesting, if possible, to trace the development of powers so capacious and a character so striking as his long and eventful career displayed. He was graduated at Brown University in 1807, with the highest honour. He is remembered by college contemporaries as a young man of a spare but commanding figure, erect and firm, giving evidence of a sound physical constitution, and a mind of more than common vigour and self-reliance. His habitual demeanour was grave and circumspect until near the close of his collegiate course. His ambition having been gratified by the position he had gained, the constraint of his manners was then somewhat relaxed, and he showed a more genial and playful humour. He acquitted himself on the commencement-day in a manner that attracted much attention and praise, heightened by his youthful appearance.

The son of a Congregational clergyman, he had the advantages of religious culture that such a relation naturally confers, but entered upon manhood, not only without evidence of personal piety, but with skeptical views of the authority of Christianity. Soon after graduating, he began a tour through the United States. While travelling, he became impressed with the conviction that to cherish doubts of the truth of Christianity without making an effort to resolve them, was unreasonable. The importance and solemnity of the issue were discerned in such a light that it was impossible to continue his journey. He returned to Plymouth, then the residence of his father, and commenced the serious examination of the Christian evidences. He was convinced of their validity, but did not at first have very distinct views of the nature of religion as a practical system. In this state of mind, being on a visit to Boston, he happened to take from the shelf of a private library a work formerly much esteemed by serious readers,*—"Human Nature in its Fourfold

* In this country many Scottish Christians, it is believed, still highly prize it.

State;" by Thomas Boston, minister of Ettrick, in Scotland. From this he gained new views of the Christian scheme and of his own relations to it. His mind was profoundly agitated, and all his plans were merged in anxiety to find peace for a disquieted conscience.

About this time the Theological Seminary at Andover was established, and Mr. Judson applied for admission, in order to gain the advantages it afforded for religious study and instruction. The rules of the seminary required evidence of evangelical piety before admission, but the officers, with some hesitation, received him as a member. In no long time his inquiries were satisfied; he clearly saw and heartily submitted to the truth, receiving a full measure of its divine consolations. He then turned his attention to the appropriate studies preparatory to the Christian ministry. But his purposes were not to find their limit here. In the summer or autumn of 1809, he met with Buchanan's "Star in the East," the reading of which suggested to his mind the importance of the missionary work, and awakened a desire to engage in it. His feelings were communicated to several persons, who all discouraged him. At length he gained the assent of Samuel Nott, jr., to his views,* and subsequently found in the minds of several other young men associated with him in the seminary, Messrs. Mills, Richards, Rice and Newell, a deep sympathy in his aspirations, the fruit of meditation and mutual counsel in past years and distant scenes.†

The state of public sentiment was not such as to furnish encouragement that any immediate steps would be taken to secure the accomplishment of their wishes, and a submission to this delay was apparently yielded by his associates, with which Mr. Judson was dissatisfied. Seeing no avenue to the missionary field open on this side the Atlantic, he conceived the design of offering himself for the patronage of the London Missionary Society. This he suggested to Rev. Dr. Griffin, then a professor in the seminary, who undertook to write on his behalf to London. Some time after, as they casually met, Dr. Griffin apologized for having failed to write according to his promise, but expressed his intention to do so immediately. "I

* Memoir of L. Rice, p. 86.

† As the formation of the American Board has been described with considerable minuteness in connection with the life of GORDON HALL, the present sketch has no further design in this respect than to exhibit the character and extent of Mr. Judson's personal agency in the matter. The reader will excuse the repetition of some facts and dates which are necessary to clearness of statement.

thank you, sir," Mr. Judson replied with characteristic promptness, "I have written for myself."* A letter to the Directors of the London Missionary Society, disclosing his views and requesting information, received a favourable reply, inviting him to visit England, and obtain in person the information he sought.

The project was arrested by more favourable indications at home. Having learned from those of his associates who had mutually pledged themselves to the missionary work while at Williams College, something of the character and views of Gordon Hall, then at Woodbury, Conn., he addressed a letter to him, which hastened Mr. Hall's arrival at Andover.† Mr. Hall's inclinations concurred with his own. Renewed consultation led to a decisive resolve, and the meeting of the General Association of Massachusetts, at Bradford, in June, 1810, was fixed upon as a favourable occasion for broaching their designs to the public. Mr. Judson drew up a paper, setting forth their wishes, and asking the advice of the Association with respect to the propriety of cherishing, and the proper means of effecting them. To this paper were first subscribed the names of Messrs. Judson, Nott, Newell, Hall, Richards and Rice, but the two latter withdrew their names, lest so large a number should produce embarrassment. The result was the organization of the American Board of Commissioners for Foreign Missions.

It was Mr. Judson's expectation that he and his associates would immediately receive an appointment as missionaries, but the Board was without the needful funds to send them forth, and contented itself with approving their purpose, and recommending them to adhere to it. Mr. Judson thought that this course savoured of timidity, and was auspicious of no very speedy action. He recurred to his invitation from England, and suggested the possibility of gaining the coöperation of the London Missionary Society. At his request he was authorized to visit London, and ascertain the practicability of a joint management of missions by the two societies. He sailed for England in January, 1811, and three weeks after was captured by a French privateer, on board of which he was detained several weeks, and was then confined in a prison at Bayonne. By the interposition of an American gentleman he was released on his

* For this, and one or two other facts in relation to Dr. Judson's early life, the writer is indebted to a correspondent who knew him when in college.

† Memoir of L. Rice, p. 87.

parole, and at length obtained a passport, and reached England in May. He found the plan he had in view impracticable, but the Directors of the London society expressed a readiness to relieve him and his brethren under their patronage in case they could not obtain support in America, and gave them instructions to be used by them at their option.

Returning to the United States, Mr. Judson and another of the candidates for missionary service attended the meeting of the Board of Commissioners at Worcester in September. The funds of the Board were scanty, and there was some indication that their enterprise might be yet further delayed. Mr. Judson urged immediate movement, on the ground of impending war with England, which might cause a long postponement, if not a final abandonment of missions to the east. After anxious deliberation, the Board adopted Messrs. Judson, Hall, Newell and Nott, as its missionaries, with a designation to the Burman empire, recommending, however, that they should continue their studies for a time.

It happened, by a singular coincidence, that Mr. Judson was in Salem a few weeks before, and was there introduced to the late Rev. Dr. Bolles, with whom he was destined to stand in relations of which neither could then have formed a conception. In the course of conversation he casually expressed to Mr. Bolles the hope that the Baptist denomination in America would follow the missionary example of their brethren in England. The hint was a seed dropped in a fruitful soil. The Baptists of this country were then weak, and there was little prospect of independent action on their parts, but the Salem Bible Translation and Foreign Missionary Society was immediately formed, a month before the meeting of the Board of Commissioners at Worcester. Its first object was the contribution of aid to the Baptist mission at Serampore, but it distinctly contemplated the appointment of foreign missionaries from this country, as soon as circumstances should make such a measure practicable. The occasion came sooner than was anticipated.

While attending the meeting of the Association at Bradford in the preceding year, Mr. Judson first met Miss Ann Hasseltine, with whom he formed an acquaintance that led to an offer of marriage. However such a proposal might have been viewed by her under ordinary circumstances, coming as it did from one about to be self-exiled for missionary service, in a distant land, and among a semi-barbarous people, it was no wonder that she hesitated. With

qualities that fitted her to move in the choicest society, and sensibilities that might well shrink from the imminent self-denial involved in an acceptance of the proposal, her devoted piety gave her power to sympathize with the missionary's spirit. Her decision was deliberately made, to share his sufferings and toils and unselfish joys. In her Mr. Judson found a most fortunate companion, and the cause of missions an unrivalled ornament. Together, they were a pair peculiarly qualified for mutual support in founding a mission against obstacles few would have ventured to encounter, and fewer still would have had strength to overcome. The future was not indeed foreseen, but its possibilities were present to their minds. In asking her father's assent to their union, extenuating nothing, Mr. Judson frankly asked whether he could "consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death." The sacrifice was made, a sense of duty overcame the promptings of parental tenderness, and the youthful pair, bound together by ties of united duty and affection, prepared for their departure. They were married on the 5th of February, 1812, and on the day following Mr. Judson, with his four* colleagues, received ordination at Salem. Messrs. Judson and Newell with their wives sailed from Salem on the 19th, in the bark Caravan for Calcutta, and the rest of the company from Philadelphia on the 18th for the same destination.

The Caravan arrived at Calcutta on the 18th of June. The missionaries were cordially welcomed by Dr. Carey, and invited to await at Serampore the arrival of their associates. They accepted the invitation, and were received with marked kindness by the mission family. Their enjoyment was rudely interrupted. In about ten days they received a summons to Calcutta. There a government order was served upon them to return immediately to America. Their position was embarrassing. The state of the Burman empire, their original destination, seemed to forbid the present establishment of a mission there. To leave Calcutta then, was apparently to abandon their whole enterprise. They finally asked and obtained leave to sail to the Isle of France, whither a vessel then in the river was bound, which was granted. The vessel could take but two passen-

* Mr. Rice had been subsequently appointed.

gers, and Mr. and Mrs. Newell embarked in her, leaving their companions to follow by the first opportunity. Mr. Judson remained two months at Calcutta, during which time that change took place in his views which sundered his present relations as a missionary, and was made the instrument of enlisting a new agency in the work of human evangelization.

While on his passage from America, as he was engaged in the study of the original Scriptures, his attention was drawn to the subject of baptism. The reflection that he was soon to meet Baptist missionaries, and that he might be called to defend his faith on the points of difference between them,—an apprehension which turned out to be groundless,—led him to study the subject more closely. Before reaching any conclusion, his arrival at Calcutta and subsequent difficulties arrested the inquiry. He resumed it after the departure of Mr. Newell, and ended by adopting the sentiments of the Baptists. It cost him a severe struggle to arrive at a conclusion that must sever him from the patronage of the Board that had honoured him by its confidence, and leave him to the contingency of gaining support from a communion with whose members, saving two or three individual exceptions, he had no personal acquaintance. On first learning the state of his mind, Mrs. Judson was much distressed, but after a similar investigation her views were conformed to his. They were baptized on the 6th of September.

Mr. Rice united with Messrs. Hall and Nott in a regretful communication of this “trying event” to the Board. But his own mind was excited to a review of his opinions, and in a few weeks followed the example of Mr. Judson. They resigned their commission from the Board, and wrote to Rev. Dr. Baldwin, of Boston, and Mr. Bolles of Salem, appealing to American Baptists for sympathy and aid. Meanwhile, it became necessary to take immediate measures to find a refuge from the hostility of the East India Company, which was heightened by intelligence of war between Great Britain and the United States, and by the suspicion, from their protracted stay, that the missionaries designed to remain permanently at Calcutta. They were peremptorily ordered to take passage for England. In this emergency they engaged a passage to the Isle of France. They had gone down the river for two days, when an order came, arresting the vessel, on the ground that she had on board passengers ordered to England. All escape now seemed impossible, but after remaining on shore three days, they received from an unknown

hand a pass authorizing their passage in the ship they had left. By two days' hard rowing, a distance of seventy miles, they reached Saugur, and found the vessel providentially lying at anchor.

They arrived at the Isle of France on the 17th of January. The hostility of the East Indian government followed them,—the governor received a notice to look carefully after them as suspicious persons. To this he paid no attention, and on the contrary treated them with much kindness, offering them, if they chose to remain on the island, his countenance in their work. But it was not a desirable field for missionary labour. They thought of Madagascar, but a mission there appeared impracticable, and it was at last decided to attempt one on Pinang, or Prince of Wales' Island, for which purpose Mr. and Mrs. Judson embarked for Madras. In the mean time Mr. Rice returned to America, to effect in person with the Baptists the needful arrangements for their support. Tidings of the unexpected event, that threw upon the sympathies of the denomination two missionaries already providentially in India, had preceded him, and he received a cordial welcome. Auxiliary societies were formed, and a meeting of delegates assembled in Philadelphia, by whom was formed the Baptist General Convention, more recently reorganized by the name of the *American Baptist Missionary Union*. Mr. and Mrs. Judson were adopted as their missionaries, while Mr. Rice remained to give his services to the domestic agency of the Convention.

Where the appointed missionaries would labour was not, indeed, known even to themselves. On reaching Madras they heard of the order for the transportation of the American missionaries from Bombay to England. Dreading the like treatment, they made all haste to escape from the British dominions. There was no outward-bound vessel in the harbour, except an unseaworthy craft about to sail for Rangoon, the principal port of the Burman empire. In this they took passage, and after braving numerous perils reached their destination in July, 1813, resolved, if practicable, to remain there. The trials they had met with providentially overruled the apprehensions that caused them to shrink from a mission in Burmah, and brought them to the place of their original designation. The day of their arrival was one of gloom. Uncertain as to the issue of their enterprise, lonely from the want of Christian society, and without intelligence from friends at home, they went on shore, scarcely knowing whither they should go. The health of Mrs. Judson, moreover, had suffered from excitement, fatigue and danger, so

that she was scarcely able to land. They found shelter and the temporary companionship of Mrs. Felix Carey, in the mission-house that had been occupied about five years by English missionaries, but was now to be abandoned for the occupancy of others to whom the evangelization of Burmah was manifestly committed.

The Burman empire, then including Arracan and the Tenasserim provinces, of which it has been stripped, and Cassay, a part of which is now independent, is an absolute despotism. The monarch is styled the "Master of Life and Death," and his edicts are the unquestioned law of the land. The country is divided into districts, each under the rule of a viceroy, or governor, by whom the imperial decrees are executed on the whole people.

The religion of Burmah, if such it may be called, is Boodhism, a superstition which enslaves nearly one-third of the human race.* It acknowledges no living God or intelligent first cause, but affirms the eternity of matter. It holds that four Boodhs, or deities, have successively appeared at intervals of several thousand years, and have been absorbed into Nicban, a state of entire unconsciousness or annihilation, which is regarded as the highest reward of virtue. The last Boodh, Gaudama, appeared about the year B. C. 600, became Boodh at the age of thirty-five, and forty-five years after was absorbed. As thousands of years will elapse before the appearance of another, the system is meanwhile one of pure atheism. The objects of adoration are images and relics of Gaudama, to whom numerous temples are erected, served by a large body of priests, who are bound to celibacy, and subsist by alms. The only religious pursuit of the people is the acquisition of merit by alms deeds and austerities.

Boodhism is superior to other forms of paganism, in its moral features. It does not deify lust, revenge or cupidity. It has five moral precepts: Thou shalt not kill; thou shalt not steal; thou shalt not commit adultery; thou shalt not lie; thou shalt use no intoxi-

* This estimate is of course conjectural. The proportion is sometimes stated as high as one-half. The system prevails in Ceylon, Burmah, Siam, Anam or Cochin-China, and China; the immense population of China is necessarily included in the larger estimate, and a considerable portion of it is required to substantiate the more moderate computation stated in the text. But no uniform religious belief exists in China, and it is probable that the body of the people have no definite system. The Boodhist is the only organized *priesthood* in the empire, though there are other sects.

cating liquor. But as it recognises no eternal and supreme Deity, leaving the universe to the force of a blind destiny, it imposes no adequate restraint on the depraved passions of its devotees. With many professions of asceticism, they show all the vices with which the history of heathen nations is uniformly darkened. The people are naturally active and energetic, with acute minds, lively imaginations, and a freedom of social intercourse unknown to most oriental nations, but the debasing influences of an atheistic philosophy and a tyrannical government have made them indolent, unfeeling, suspicious and cruel.

More than a year elapsed before Mr. Judson heard of the formation of the Baptist General Convention. For three years he was busied in learning the language, which is one of peculiar difficulty, and undertaken, as it was, without grammar, dictionary or a teacher speaking English, almost insurmountable. But he had great aptitude for philological investigation, and foreign as its idiom is to the mental habits of western nations, he made the Burmese so much his own that he ultimately used it with all the freedom of a native. His first labours were directed to the preparation of a tract, entitled a Summary of the Christian Religion. He was commencing a translation of the New-Testament, when he found himself so much enfeebled by continuous study that he was compelled to suspend his exertions, and think of seeking a temporary change of climate. The arrival of Rev. George H. Hough at Rangoon, to reinforce the mission, caused him to relinquish this purpose. Mr. Hough brought a printing-press, the gift of the Serampore mission, by which the tract just mentioned, and a catechism, were soon ready for circulation. A translation of the Gospel of Matthew was next undertaken, and printed in the course of the following year.

The tracts were not without effect in calling the attention of the people to the "new religion." In March, 1817, an intelligent man, with great seriousness of manner, came to the mission-house as an inquirer, from whom Mr. Judson caught with grateful wonder "the first acknowledgment of an eternal God he had ever heard from the lips of a Burman." It was now resolved to commence public preaching, and in December Mr. Judson sailed for Chittagong, in Arracan, to obtain the services of a native Christian as an assistant. The vessel was driven out of its course, and he was landed at Madras, where he was detained till the June following. Great anxiety was excited at Rangoon by information from Chittagong that

the vessel had not been heard from. To add to the perplexity of their situation, the missionaries were startled by a summons, couched in menacing terms, commanding Mr. Hough's presence at the court-house. The viceroy had hitherto treated them with respect and kindness; the change was equally mysterious and alarming. It afterwards appeared that a royal order for the expulsion of three Portuguese priests, from the laxity of its terms, had been held to include all foreign religious teachers. After some days' alarm and vexation, Mr. Hough was released from arrest, but these events, together with rumours of a war with the British Indian government, excited such fear, that he set sail for Bengal, taking with him the chief part of the printing apparatus. Mrs. Judson at first proposed to share his flight, and actually went on board the vessel, but finally determined, though alone, and uncertain whether her husband was living, to remain at Rangoon, and there await his coming, or the tidings that should confirm her darkest forebodings. In a few days her heroic decision was rewarded by Mr. Judson's return, and not long after, Rev. Messrs. Colman and Wheelock arrived from the United States to join the mission. Their presence was hailed with the liveliest satisfaction, but it soon became painfully evident that neither had the physical strength to endure the toils of missionary life.

Though foiled in the purpose for which his voyage to Chittagong was undertaken, Mr. Judson went forward with his design to attempt public preaching. The comparatively quiet manner in which the mission had hitherto been conducted screened them from official jealousy, but with a change of policy this security would be at an end. Trusting, however, in the divine protection, the decisive step was taken. A *zayat*,—a building which in Burmah answers the two-fold purpose of an inn or caravansery and an edifice for public meetings,—was erected on an eligible site, and opened for worship in April, 1819. A small congregation was gathered, and the only living and true God was for the first time publicly adored, and his message of mercy proclaimed, in the Burmese language.

The thirtieth of April was a memorable day: Moungh* Nau, the first Burman convert, then made his appearance at the *zayat*. He continued his visits daily, till on the 5th of May Mr. Judson recorded

* *Moungh* and *Ko*, are titles in Burmese applied respectively to young and old men; *Men* and *Ma* having a like application to women.

his confident hope that a soul was truly won. "It seems almost too much," he says, "to believe that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. Amen." On the 6th of June MOUNG NAU presented a written application for baptism, which was administered on the 27th in "a large pond in the vicinity, the bank of which is *graced* with an enormous image of Gaudama." The first success was gained, the first living stone laid for the spiritual temple that is to glorify God in Burmah.

Two additional converts were received to the fellowship of the church in November. Others were inquiring, among them MOUNG SHWA GNONG, a learned man and subtle reasoner, who engaged Mr. Judson in animated discussions for a considerable time. At last he confessed his belief in the truths of Christianity. The viceroy was informed that he had changed his religion. "Inquire further," was his significant order. MOUNG SHWA GNONG was terrified. The other inquirers shared his apprehensions, and the *zayat* was deserted except by the three Christian Burmans. Under these circumstances, an appeal to the king appeared to the mission the only resource. Fear restrained the people, and only a pledge of toleration by the government, it seemed, would enable them to prosecute their work with the hope of success.

Messrs. Judson and Colman accordingly set out, on the 22d of December, to ascend the Irrawadi to Amarapoora, then the capital of the empire. Mr. Wheelock was no more, having died in August. They reached the "golden city"* on the 25th of January. On the 27th, the king having signified his willingness to see them, they repaired to the palace, taking with them the Bible in six volumes gilded in Burman style, as a present to the king, a revised copy of the "Summary of the Christian Religion for his majesty's information, and a respectful prayer for toleration. MOUNG ZAH, one of the chief ministers, conducted them to a magnificent hall, where they awaited the royal presence. The "golden foot" approached. "He came," says Mr. Judson, "unattended,—in solitary grandeur,—exhibiting the proud gait and majesty of an eastern monarch."—"He strided on. Every head excepting ours was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the

* The epithet "golden" describes every thing royal in Burmah.

monarch. When he drew near we attracted his attention. He stopped, partly turned toward us;—‘Who are these?’ ‘The teachers, great king,’ I replied. ‘What, you speak Burman?’” After a series of questions respecting themselves and their nation, the petition was read aloud. He took it in his hand, and read it deliberately through. Without saying a word, he returned it, and took the tract. He held it long enough to read the first two sentences, which affirmed the existence of one eternal God, and dashed it to the ground. The present was unfolded, but no notice was taken of it. The minister interpreted the royal silence in these words: “In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them;—take them away.”

Some further efforts were made to accomplish their purpose, but in vain. Exhausted with fatigue and excitement, disappointed of their object, and looking for the certain abandonment of their mission, they returned to Rangoon. On their way they met MOUNG SHWA GNONG, and related the failure of their petition. He showed less alarm than they expected, and calmly reaffirmed his faith in Christianity. At Rangoon they disclosed their sad tidings to the three disciples, and intimated their intention to remove to the border of Arracan, among a Burman population under British protection. To their surprise, the disciples, so far from being disheartened, vied with each other in expressions of courageous zeal. If the missionaries removed, they would accompany them; if not, they would stand by them. They earnestly desired that Rangoon might not be abandoned,—and it was not. Mr. and Mrs. Judson remained where they were. Mr. Colman fixed his abode at Chittagong, to provide a retreat for them in case of danger. But his time was short. In a little more than two years he fell a martyr to the intensity of his zeal.

The missionary pair were alone at Rangoon, but were cheered by the constancy of the disciples and the visits of inquirers. Three persons were added to their little church in the spring and summer of 1820. The health of Mrs. Judson required a voyage to Bengal, in which it was necessary that she should be accompanied by her husband. Four additional converts, one of them the learned MOUNG SHWAY GNONG, and another a female disciple, the first of her sex in Burmah, applied for baptism, and received the rite before their departure. Thus, against all discouragements, the work went on. They had acquired the language, a grammar and dictionary were com-

piled, the Gospel of Matthew and some tracts had been printed, the Epistle to the Ephesians was translated, public worship established, and in the face of the royal frown ten persons had made an open profession of Christianity. After about six months' residence in Bengal, the missionaries returned to Rangoon in January, 1821. They were joyfully welcomed by the disciples, who, though without the regular means of grace, and dispersed through fear of petty officers, had continued steadfast in the faith, and another was added to their number in March.

The improvement in Mrs. Judson's health was transient, and in the summer of 1821 she visited America, where she spent about a year. The voyage was undertaken alone, as Mr. Judson felt that in the present state of his work he could not leave Rangoon. By the publication of a history of the mission, and her personal appeals, she deepened the public interest for its furtherance, and in her return was accompanied by Mr. and Mrs. Wade, appointed to reinforce them. During her absence Mr. Judson, besides forwarding the translation of the New-Testament, had gathered several converts, making the whole number eighteen. The arrival of Dr. Price, who joined the mission soon after Mrs. Judson's departure, led to another visit to the capital, the king having heard of his medical skill, and ordered him to report himself immediately at court. Mr. Judson accompanied him, with the hope of making a more favourable impression respecting his missionary labours. For some time no notice was taken of him, except as interpreter to Dr. Price, who received very kind attention. After three days' attendance at the palace, his majesty condescended to ask some questions about his religion, and put the alarming interrogatory whether any had embraced it. The evasive answer, "Not here," would not do. "Are there any at Rangoon?" "There are a few." "Are they Burmans or foreigners?" The truth must out. "There are some Burmans and some foreigners." The king showed no displeasure, but calmly continued the conversation.

By some of the ministers and officers in the court Mr. Judson was treated with much consideration, and the claims of Christianity were freely and candidly discussed. The king was pleased to direct that the missionaries should remain at Ava,* and land was given

* The capital had been removed from Amarapoora to Ava, where it has since continued.

them for the erection of dwellings. These arrangements having been made, Mr. Judson returned to Rangoon. Here he completed the translation of the New-Testament, and composed an epitome of the Old, to serve the converts till the entire Scriptures could be put into their hands. On the 5th of December, 1823, he welcomed Mrs. Judson and Mr. and Mrs. Wade, and immediately removed with his wife to Ava, "not knowing the things that should befall them there," leaving Mr. Hough with the new missionaries at Rangoon. For a little time he preached in the imperial city, but the work was suddenly arrested, and the persons of the missionaries placed in great peril, by the commencement of a war with the British East Indian government. Mrs. Judson had been warned of the probability of such an event on her arrival at Calcutta from the United States, but disregarded the advice of her friends to forbear returning to Burmah.

The storm burst sooner than had been anticipated. The encroachments of the Burmans on the territories of the East India Company had been long complained of, but the king, with ignorant vanity, attributed the remonstrances of the English to fear. He collected an army to invade Bengal, with instructions to bring the governor-general in golden fetters to Ava! The English resolved to anticipate his movements, and in May, 1824, a force of six thousand men, under command of Sir Archibald Campbell, attacked Rangoon. The viceroy forthwith ordered the arrest of every person in town "who wore a hat." Messrs. Hough and Wade were seized, and condemned to instant death, but were reprieved, and after much suffering were released by the English. They then removed with all speed to Bengal, where Mr. Wade pursued the study of the language, and put to press Mr. Judson's Burman dictionary, a work of modest pretensions, but of no little utility.

For two years no information was received of the fate of the missionaries at Ava. Whether they were murdered at the first outbreak of hostilities, or worn out by slower tortures, or still lingered in captivity, could not be conjectured. The suspense was almost intolerable. And when the silence was broken by tidings of their safety, the general joy was mingled with inexpressible sympathy, at the recital of sufferings more dreadful than the pains of death, visited upon their devoted heads.

The intelligence that Rangoon was taken caused a great sensation at Ava, but it was regarded as a mere surprise. The only fear

expressed was, that the English would run away before they could be sufficiently chastised. Their continued advance toward the capital excited a strange fear, and the king began to suspect that there were spies in the country, by whom his movements were communicated to the enemy. Some English merchants were seized, and cast into prison, it appearing that they had received early intimation of the probability of a war. The examination of their papers disclosed the fact that one of them had paid the missionaries large sums of money. Ignorant of the principles of exchange, this mode of receiving remittances from America was regarded as proof that they were connected with the enemy; the money was of course received from the British government for services rendered. Mr. Judson and Dr. Price were arrested, hurried to prison, heavily ironed, and subjected to sufferings and privations which words are inadequate to describe. Their houses were searched and their property confiscated, but Mrs. Judson succeeded in concealing a quantity of silver, and prevailed on the officers to spare her a few articles of furniture.

Month after month passed by, and this heroic woman, without any earthly protector, exhausted every contrivance and all means of influence to obtain the release of the prisoners. She appealed to the officers of government, to the jailer, to the ladies of the court; valuable presents were extorted and evasive promises made, but all was of no avail, except to keep alive her hopes and prevent her from sinking into absolute despair. The only mitigation she could gain was the temporary removal of her husband from the poisoned air of a crowded dungeon to a little bamboo apartment in the prison-yard, where she ministered to his necessities, and alleviated his sufferings. The prisoners were not supplied with food by their jailors, and were only saved from starvation by her unremitting care. Though residing two miles from the jail, she went daily on foot to learn their wants and devise means to supply them. The future was all dark. "The acme of my distress," she wrote, "consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should of course become a slave, and languish out a miserable, though short existence, in the tyrannic hands of some unfeeling monster." All her faculties were concentrated in the contemplation of their present and possible misery. "Sometimes, for a moment or two, my thoughts would glance toward America and my beloved friends there,—but for nearly a year and a half, so entirely engrossed was every thought

with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava."

Worse was to come. The wretched prisoners, at the commencement of the hot season, were loaded with additional fetters, and thrust into the inner prison. The heat and oppressive atmosphere of the dungeon were too great for endurance. Mr. Judson was attacked with fever, and must have looked for death as a welcome relief from his tortures. His wife, driven near to desperation, forced her way to the presence of the governor, who had forbidden her admission. The old man wept at her impassioned remonstrance. "I knew you would make me feel," said he; "therefore I forbade your application." He declared that he had been repeatedly ordered to execute the prisoners secretly, which he had refused to do, but that he could not mitigate the severity with which they were treated, and must not be asked to. That she might at all events be near her husband, and know the worst, she occupied a low bamboo hut in the governor's enclosure, near the prison-gate, and by incessant application at last gained an order for his removal there.

This relief was transient. Only three days afterward the prisoners were ordered from Ava. The governor, anxious to spare Mrs. Judson the dreadful sight, sent for her, and detained her in conversation till it was past. Mr. Judson was stripped of nearly all his clothing, and with his fellow-sufferers was driven on foot towards the "death prison" of Oung-pen-la, four miles from Amarapoora. The sun was insupportably hot, he was without hat or shoes, and his feet were blistered by the burning sand till the skin was worn off. Had it not been for the humanity of the Bengali servant of an English prisoner, who tore in two his own head-dress to wrap his bleeding feet, (with the other half doing the like service for his master,) and then bore him on his shoulders, he must have fallen dead by the way. This fate actually overtook one of their number, at which the officer in charge halted for the night. The wretch had a wife, who took compassion on his victims, and sent them some refreshments. As further progress on foot was out of the question, the rest of the journey was performed in carts.

Mrs. Judson, meanwhile, ignorant of their destination, ran from street to street to find some trace of them. The governor finally told her they were removed to Amarapoora. "I can do nothing for your husband," he said; "take care of yourself." Regardless of

herself, she obtained a passport, and with her infant child, born in the midst of these overwhelming sorrows, and a faithful Bengali servant, pursued her desolate way down the river, and at night-fall found herself in her husband's presence. Half-dead with the tortures of their march, the manacled prisoners were huddled together under a narrow projection of a dilapidated hovel, without a roof or any other sufficient shelter. Men were busy trying to form a partial covering of leaves. "Why have you come?" Mr. Judson sadly asked; "you cannot live here."

With much difficulty she succeeded in obtaining a shelter, such as it was, in the dwelling of the jailor. The next morning Mary Hasseltine, a Burman girl adopted by Mrs. Judson, was taken with the small-pox, and required all the attention she could spare from her husband, who, between his fever and his mangled feet, was for several days unable to move. She immediately inoculated the infant, knowing the infection could not be escaped, but the precaution was ineffectual, and the little one soon had the disease in its unmitigated form, from which it only recovered after three months' sickness. Anxiety and toil now prostrated the mother. She had just strength to go to Ava, and bring their medicine chest, which had been left behind in her flight, and when she returned to the jailor's hut at Oung-pen-la, fainted upon her mat, from which she rose not for two months. In this extremity, unable to give nourishment to her babe, or to procure a nurse, the jailor was bribed to release Mr. Judson from close confinement, who daily bore the starving child round the village, appealing to the charity of such Burman mothers as had young children, to give it sustenance. Thus they awaited the sentence of death appointed to be executed, they knew not when, upon all the prisoners.

But their doom was suddenly arrested. The officer, by whose advice the sentence was passed, had proposed to sacrifice them on occasion of taking command against the English; before his purpose was carried into effect, he was disgraced, and executed for treason. The English forces were much retarded by the difficulties of their march and the scarcity of forage, but had annihilated army after army sent to resist them, and were steadily advancing on the capital. The king discovered that he was not invincible. Orders came for the return of the prisoners to Ava, and Mr. Judson was hurried off to the English camp, as translator and interpreter to an embassy for peace. The negotiation was a tedious one, and during

the months that its slow length trailed between the English headquarters and the capital, Mrs. Judson was brought so low by a violent fever, peculiar to the country, that her life for the time was despaired of. Once and again the treaty was broken off through the revulsion of the king from the humiliating conditions imposed upon him. But the certainty that the "white foreigners" would soon be in the "golden city" unless their demands were complied with, tamed his impotent pride. With a very bad grace he agreed to pay a large pecuniary indemnity, and to cede Arracan and the Tenasserim provinces to the English, stripping himself of the chief portion of his sea-coast. He also stipulated that the missionaries might retire in safety to the British provinces, a step which they were quite ready to take, after their unimaginable sufferings under his authority. They were solicited, indeed—for the negotiation had taught the king to value their services—to continue at the court, and assured that they should become "great men." Dr. Price, confident that his medical character would secure his personal safety, remained at Ava to carry forward the mission. He gathered a school, including many young men of rank, and preached regularly to a small congregation. His prospects seemed bright, but pulmonary consumption cut him down while the fruits of his ministry were yet immature. His associates gladly turned away from Ava, the one to pursue his life's task among the Burmans under British protection, the other to rest in a premature grave from sufferings that had knit them together by no common ties of sympathy, and added a new page to the history of female heroism.

The little flock of disciples at Rangoon was scattered, and several of them were dead. The survivors removed with their teachers, in the summer of 1826, to Amherst, a new town, near the mouth of the Salwen, in British Burmah. Here Mr. Judson hoped to devote himself unreservedly to missionary work. But at the solicitation of Mr. Crawford, commissioner of the British East Indian government, he accompanied an embassy to Ava for negotiating a commercial treaty, to procure, if possible, the insertion of a guaranty for religious freedom in the king's dominions. This, which alone reconciled him to so long an absence from his chosen work, and from a home that claimed his presence more imperatively than he conceived, entirely failed, and after several months' detention he returned to Amherst,—to find his house desolate. Mrs. Judson, very soon

after his departure, had been seized with a fever that her enfeebled constitution was ill-fitted to resist, and sunk into the grave after an illness of eighteen days. The dreadful tidings were conveyed to him at Ava,—the more insupportable because he was wholly unprepared for them, his last intelligence having assured him of her perfect health. From the native Christians who surrounded her death-bed, and the physician, who did all that skill could do for her recovery, he heard of the celestial peace that sustained her departing spirit. His only child soon followed her mother, and he was left a solitary mourner. His cup of sorrow seemed full. The heart which had sustained all that barbarian cruelty could inflict, was well-nigh crushed by this total bereavement.

Though the life of Mrs. Judson was, as it seemed, prematurely closed, it was long enough to exhibit a character which, in some of its elements, has no parallel in female biography. Capacities for exertion and endurance, such as few men have brought to great enterprises, were united to the most engaging feminine qualities, fitting her at once to cheer the domestic retirement of her husband, and to share his most overwhelming trials and dangers. The record of her deeds and sufferings has moved the hearts of myriads in this and other lands, and her memory is immortal as the sympathies of our common humanity.

But the bereaved missionary sank not in inconsolable grief. Looking to the eternal hills for help, he nerved himself anew to the fulfilment of his appointed ministry. Mr. and Mrs. Wade had reached Amherst shortly before the return of Mr. Judson from Ava, and with them Rev. George D. Boardman and wife, who had arrived in Bengal during the war. Besides the original population of British Burmah, the provinces were the resort of constant emigration, and Amherst grew rapidly into a considerable town. But the government was soon transferred to Maulmain, on the east bank of the Salwen, about twenty-five miles from its mouth. The mission followed in the course of the year 1827, and has since been permanently established in that city.

There the work went rapidly forward. Schools were set up, two or three houses of worship were opened, and during the years 1827 and 1828, between thirty and forty converts were added to the church. The Tavoy station was commenced by Mr. Boardman, under whose auspices Christianity began to be communicated to the Karens, among whom it has since made such progress as to astonish

the Christian world. Dr.* Judson continued at Maulmain till the summer of 1830. Besides the ordinary duties of preaching and teaching, he thoroughly revised the New-Testament, and prepared twelve smaller works in Burmese. In the spring of 1830, Mr. Wade visited Rangoon, the success of a native preacher having made the presence of a missionary desirable. His health did not admit of a residence in that climate, and Dr. Judson, who had not ceased to cherish a deep interest in the progress of Christianity in Burmah Proper, repaired thither in May. He found a prevalent spirit of inquiry, and resolved to penetrate into the interior. He accordingly went up the Irrawadi to Prome. His boat at every landing was visited by persons eager for books. Converts whom he had lost sight of for years greeted him at one or two places as he passed, and he heard of the conversion of others whom he had never seen, but who had derived their knowledge of the truth indirectly from his instructions. For a month or two he had numerous auditors, a few of whom seemed to have cordially received the word. Then came a sudden and mysterious reaction. The zayat was nearly deserted. People seemed afraid to converse with him. This state of things continuing till autumn, he regarded his work in Prome as finished for the present, and returned to Rangoon, confident that the now rejected truth would bear fruit in due season. It appeared that the king had given orders for his expulsion, but that the governor, under the influence of some unaccountable awe of him, had not ventured to execute them.

At Rangoon he gave himself to the translation of the entire Scriptures. He shut himself into an upper chamber, leaving a native evangelist to receive inquirers, admitting only the most promising to his own apartment. In spite of the known displeasure of the king, nearly half his time was absorbed in these interviews. The spirit of inquiry deepened and widened through all the surrounding country. During the great festival in honour of Gaudama, held near the close of the following winter, there were as many as six thousand applications at his house for tracts. Some came from the borders of Siam or the far north, saying, "Sir, we have seen a writing that tells about an eternal God. Are you the man that

* The degree of Doctor in Divinity was conferred on Mr. Judson by Brown University in 1823. He subsequently declined the title, but its application to him was continued, and during the later years of his life was silently acquiesced in, though he never retracted his original declination.

gives away such writings? Pray, give us one, for we want to know the truth before we die." Or some from the interior, who had barely heard the name of the Saviour, would say, "Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." The press at Maulmain worked day and night, but could not meet the demands from all quarters.

In the summer of 1831, in consequence of the infirm state of Mr. Wade's health, he removed to Maulmain, and Mr. Wade, after a few months' respite, took his place at Rangoon. At Maulmain Dr. Judson prosecuted the work of translation, but still preached in the city and the jungles. On the last day of January, 1834, he completed the task with which he might have rejoiced to seal up his earthly mission,—the Bible in the Burmese language. No words can more fitly describe the emotions of that hour than his own: "Thanks to God, I can now say, I have attained. I have knelt down before Him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in removing the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour Jesus Christ. Amen." Few, comparatively, of the myriads in whose behalf the great work was undertaken, had a thought of the sublime transaction of that hour, and none but he to whose supreme glory it was dedicated, could fully apprehend the ultimate issues of the event. The kneeling missionary alone, with the last leaf of the translated Bible, humbly and gratefully offering it before the Divine Majesty, has been suggested as a subject for the pencil. But he must be an artist elevated to more than a common measure of celestial sympathy, who shall worthily represent to our senses a triumph so purely spiritual.

In April of this year Dr. Judson was united in marriage with Mrs. Boardman; who, after the lamented death of her husband, had given herself with unyielding devotion to the blessed work in which he so triumphantly passed away, and through all her missionary career showed a spirit nearly kindred to that of the "ministering angel" to the prisoners of Ava.

For some years he was engaged in the revision of the Scriptures,

dividing his time between this and the superintendence of the native church at Maulmain. The steady increase of the churches in numbers and in knowledge was an ample reward for all his toils, while the reinforcement of the missions, and their extension into Siam and Assam, filled him with gladness in the prospect of the future. The arrival of fourteen missionaries in 1836, accompanied by Rev. Dr. Malcom, who was commissioned by the Board to visit their stations in Asia, was an occasion of special joy. The conferences held, the plans devised, the recollections and hopes awakened at this season, must have made it memorable to them all. Since the lonely pioneer landed in doubt and apprehension at Rangoon, more than twenty years of labour and suffering had passed over his head. Not one witness of his earlier struggles, not one sharer of his many fears and sorrows and of their precious compensations, stood by his side. But a host, comparatively, had succeeded, to carry forward by their united strength the work begun in weakness, and not less than a thousand souls redeemed from the bondage of idolatry attested the divine presence and benediction.

In 1838 his enfeebled health compelled a change of air, and he visited Bengal. But the ardour of his spirit drove him back to his station without any visible change for the better. The Board invited him to visit the United States, which he gratefully but firmly declined. The revision of the Scriptures was finished in 1840, and a second edition was put to press. A recent writer in the *Calcutta Review*, understood to be well qualified to pass judgment in this matter, hazards "the prediction, that as Luther's Bible is now in the hands of Protestant Germany, so, three centuries hence, Judson's Bible will be the Bible of the Christian churches of Burmah." In the summer of 1841 he found it needful, for the sake of his family and himself, to make another voyage. They went to Bengal, where he was compelled to bury his youngest child, proceeded to the Isle of France, and thence returned to Maulmain, where they arrived, much invigorated, in December.

The next year saw him engaged in another important undertaking,—the compilation of a complete dictionary of the Burmese language. He was reluctant to be diverted from his ministerial labours by any further literary tasks, but yielded to the solicitation of the Board, and to a conviction of the importance of the work. His plan contemplated two complete vocabularies—Burmese and English, and English and Burmese. It was interrupted by the illness

of Mrs. Judson. A voyage along the Tenasserim coast proved ineffectual for her recovery, and in the spring of 1845 her helpless state appeared to demand a visit to the United States. In announcing this purpose Dr. Judson warned the Board that he must not be expected to address public assemblies, as the weakness of his lungs forbade such exertion, and for a reason which shall be stated in his own words: "In order to become an acceptable and eloquent preacher in a foreign language, I deliberately abjured my own. When I crossed the river, I burnt my ships.—From long desuetude, I can scarcely put three sentences together in the English language."* Taking with him his family, and two native assistants to carry forward his dictionary during his visit, he embarked for Boston on the 26th of April. On arriving at Mauritius, Mrs. Judson was so far revived that it was thought she might safely proceed without her husband. The assistants were sent back, and he was about to follow them, but the day before her reëmbarkation she suffered a relapse, which determined him to go on with her. She grew weaker from day to day, and it seemed that she must find a grave in the deep, but her life was spared till they reached St. Helena. With an unclouded prospect of the heavenly felicity, her soul parted serenely from earth and all earthly ties. Her mortal remains were committed to the dust on the first of September, and the twice-widowed missionary tore himself away, to guide his motherless children to the land of their fathers.

He arrived at Boston on the 15th of October. A thrill of solemn and grateful emotion was felt in every part of the land, and found expression in countless forms. On the evening of the third day after he landed, a large assembly was gathered, and the venerable President of the Board, Rev. Dr. Sharp, addressed him in appropriate words of welcome. More touching was the hearty embrace of Rev. Samuel Nott, jr., from whom he had parted more than thirty years before; who had privately and publicly attested his unabated Christian affection since the change that caused their paths to diverge; who heard, in his enforced retirement from missionary service, of the arrival of his youthful associate and honoured colleague, and had hastened to greet him. Pressing through the congregation, he made himself known. Who can guess what thoughts of the past crowded their minds and subdued their hearts, at this unlooked-for meeting!

* This was, of course, limited to speech, for through his whole life he wrote his native language in a style of great purity and force.

Dr. Judson attended a special meeting of the Baptist General Convention, called together in consequence of the separation of the Southern churches,—his first interview with a body called into existence by his instrumentality,—and there received a more formal and memorable welcome. Though forbidden to speak in public, a proposition to abandon the Arracan mission drew from his lips a fervent protest, which, seconded by other missionaries present, determined the Convention to retain all their stations in the east. By other public assemblies in the principal cities, he was received in a manner that told how deeply the story of his labours and sufferings had imprinted itself on the hearts of the people. Thus attracting to himself the affectionate sympathy of thousands, and kindling higher by his presence the flame of missionary zeal, refreshing his spirit by the amenities of friendship, and recalling the memories of youth by visiting its most cherished scenes, he continued in the land of his nativity till the 11th of July, 1846, when he once more set his face toward the field of his struggles and triumphs. He went not alone. A third gentle spirit gave her affections to soothe and her energies to sustain his soul, in the years of labour and suffering that awaited him.* This is not the place or the time to do honour to the living;—may it be long before the pen shall be summoned to recall into memory the departed! Several new missionaries accompanied them, and they arrived safely at Maulmain in December.

A revolution having taken place in Burmah, Dr. Judson removed to Rangoon, the only city in the king's dominions where foreigners were permitted to reside. He found it impossible to do anything efficiently unless he could obtain some countenance at Ava, but having no means at his disposal to undertake the journey at that time, he was obliged to resign all hope in that quarter, and go back to Maulmain, and to his dictionary. Besides his literary tasks, he assumed the pastoral care of the Burman church, and preached once on a Sabbath. In these pursuits he continued with his wonted diligence, till disease laid its hand upon him in the autumn of 1849.†

* Dr. Judson was married June 2, 1846, to Miss Emily Chubbuck, of Utica, N. Y.

† The English and Burmese Dictionary was finished, and has been printed. The Burmese and English Dictionary was considerably advanced, and the manuscripts have been placed in the hands of one of his younger colleagues, Rev. E. A. Stevens, for completion.

A severe cold in the month of September was followed by a fever that prostrated his strength. A voyage on the coast and sea-bathing at Amherst failed to restore his wasted energies, and he returned to Maulmain in a declining state. His sufferings were extreme, but his mind was peaceful, and his habitual conversation was filled with the spirit of heaven. "The love of Christ" was his absorbing theme, and love to his brethren in Christ dwelt on his lips and breathed in his constant prayers. Though ready to depart, if so it should please God, he yet longed to do more for Burmah,—to finish the wearisome toil of literary investigation, and spare a few years for the more delightful work of preaching to the heathen. For this his exhausted nature struggled to the last, and when all hope of recovery at Maulmain was lost, on the third of April, 1850, he bade farewell to his anxious companion, whose feeble health forbade her to accompany him, and with a single attendant set out on a voyage for the Isle of Bourbon. The passage down the river was slow, and he nearly sunk under the combined force of disease and the suffocating atmosphere. Once upon the sea he revived, and the pilot-boat bore back a message full of hope. The relief was momentary. For three days he endured indescribable sufferings, that extorted from his lips the exclamation, "O that I could die at once, and go directly to Paradise, where there is no pain!" To the question whether he felt the presence of the Saviour, he quickly replied, "O, yes; *it is all right, there!* I believe He gives me just so much pain and suffering as is necessary to fit me to die,—to make me submissive to his will." For the last day and a half his agonies were dreadful to behold. In this state he continued till a few minutes before the going out of life. Then he was calm, and apparently free from pain. His last words were in remembrance of her from whom he had parted in so much uncertainty a few days before, and a hurried direction for his burial. Then, gradually sinking, he "fell asleep" on the afternoon of April 12th, and his mortal remains were committed to the deep, thence to be raised incorruptible, when the sea shall give up its dead.

Dr. Judson combined in his experience the toils and sufferings of a missionary pioneer, with the amplest rewards of missionary success. Often have men, in a spirit of heroic courage and constancy, struggled with the first, and departed without enjoying the last. But he who under cover of twilight baptized the first Burman convert, lived to see twenty-six churches gathered, with nearly five thousand com-

municants, the entire Bible in one vernacular, and the New-Testament in others; and the missions, by the aid of a regular native ministry, extending on every side. He was not required to look for the confirmation of his faith to promise and prophecy alone, but was permitted to enjoy in his lifetime a fullness of success exceeding his fondest hopes.

So long and fortunate a career developed and displayed a character, whose portraiture would have been incomplete had his term of service been more brief. Had the tortures of Ava and Oung-pen-la formed the tragic catastrophe of his life, instead of a discipline for continued action and final triumph, we should indeed have seen in him the patient and discriminating scholar, the unselfish philanthropist, the death-defying hero, with energy superior to all obstacles, constancy unshaken by reverses, fortitude immovable by extremest cruelty. But how attractively the stern features of his character were chastened by milder graces,—how much beauty mingled with his strength, how finely gentleness was interfused with courage, and humility with firmness,—what depths of sensibility lay beneath heights of more than stoical endurance,—what soundness of judgment was united with ready impulse and imaginative ardour,—and how solidly his manly enterprise was founded on the elements of a child-like piety, and guided by aspirations after holiness that kept his eye ever on his divine Master and Example,—these might have remained unknown till the last day should reveal them. Happily for him and for mankind, it was otherwise ordered. Peace settled upon his pathway, which declined gently to the brink of the deep that hid him from mortal sight. The furnace of affliction seemed heated for him seven-fold, but the flame only purified his sterling nature. Clouds gathered darkly about his prime, but the sun broke through and transfigured them all, to add splendour to the descending day. The night brought no darkness for him. Though beyond our visible horizon,

He is not lost,—he hath not passed away,—

Clouds, earths, may pass,—but stars shine calmly on;

And he who doth the will of God, for aye

Abideth, when the earth and heaven are gone.

GEORGE DANA BOARDMAN.

THOSE who were contemporary with the early history of the Burman Mission, will not forget the interest with which the churches engaged in its support, hailed the accession to it of two young men of Boston, of ardent piety, warm Christian zeal, and great promise of usefulness, nor the universal sorrow which pervaded those churches at the intelligence of their untimely death. Wheelock, sinking in consumption, while on a voyage to Bengal in hope of receiving some benefit from the change of air, in a paroxysm of delirium threw himself overboard, and perished. Colman was detached from Rangoon, to establish a station in Chittagong, a British province adjacent to the Burman empire. Within a few short months of his entering upon this enterprise, a fever incident to a sickly clime, in a moment prostrated all the hopes that hung upon it. "Colman is gone," was the mournful echo which pierced many hearts in America: among whom was a young man of talents and promise, who had, to human eyes, just entered upon a career of honourable usefulness, as an officer and instructor in Waterville College, Maine. He heard the sorrowful tidings of the bereavement of that cherished mission: he heard the call, "Whom shall we send, and who will go for us?"—and promptly, and from his heart, he responded, "*Here am I,—send me.*"

GEORGE DANA BOARDMAN, son of Rev. Sylvanus Boardman, was born in Livermore, Me., February 8, 1801. His opportunities for intellectual improvement were limited, until 1810, when his parents removed to North Yarmouth. In the academy at this place he made rapid progress in study. As early as at twelve years of age, he had resolved upon a collegiate education. In 1816, he was placed for a time in the academy in Farmington, where he distinguished himself by his proficiency in every branch of study, and secured for himself the respect and confidence of his preceptor, which he ever afterwards retained.

"From a child," says his father, "he professed strong passions, but not turbulent; was fond of pleasure, but more fond of books. His health, after the age of three or four years, was generally good, and, till after his close application to study, he bid fair to be very strong and athletic; but after the age of about fifteen, he grew tall, spare, and delicate."

In his sixteenth year he commenced teaching, which he pursued for several years with much success, in connection with his academic studies. In May, 1819, he entered the Waterville Seminary, (which about one year later was incorporated as a College) at which, in 1822, he was graduated, and immediately appointed tutor.

When young Boardman entered upon his studies at Waterville, he was regarded as a youth of promising talents, amiable in his character, ambitious in his feeling, of high aims and purposes, but of none looking beyond worldly distinction. In the first year of his residence there, all his aims received a new direction by his conversion. The progress of his convictions may be seen in the following brief extracts from his journal:

"At this time my attachment to Christians became more ardent. While I witnessed their devotions, I longed to fall on my knees, and pour out my heart with them in prayer. Soon after, I became oppressed with fear lest I should be a hypocrite. * * * Christians began to speak to me in encouraging terms. But the effect was only to increase my distress, as I now thought that I had deceived them. I resolved never to hope until I had reason to hope, and until I could even say, *I know that my Redeemer liveth*. I now felt the keenest distress, for I was, in my own estimation, a hypocrite, and a most heinous sinner. * * * At length, a person whose piety I could not doubt, related to me his Christian experience. I traced the progress of his exercises, and wondered at the apparent similarity of his experience and my own. Still I expected to hear him speak of some more wonderful manifestations of divine things, of more deep convictions, and the like. And when he came to the time when he obtained hope, 'What!' thought I, 'is this a Christian experience?' I have felt nearly all which he has expressed."—Mr. Boardman's journal and correspondence after this period, however, indicate a high degree of religious enjoyment, and a rapid progress in religious development. Soon after his profession of religion, (which he made in July, 1820,) he writes in reference to it:—"An awful sense of my total unworthiness would have restrained my

steps, had not the voice of duty called me to go forward. Encouraged by the word of the Saviour in whom I trust, I cheerfully submitted to the ordinance of baptism. In the afternoon I sat down, unworthy as I am, at the table of the Lord. I never experienced such a season before. The love of Christ appeared truly incomprehensible. My heart throbbed with joy, while my eyes were suffused with tears. Since that time, I have, in general, enjoyed a sweet composure of mind, till yesterday, when the discourse from the pulpit became so deeply interesting that I almost fancied myself disembodied from the flesh, and desired to depart and to be with Christ." Yet we do not always find him in the same ecstatic state of mind. Clouds sometimes obscured his spiritual prospects, and the sense of indwelling corruption, which is really an index of the indwelling spirit, awakened in him acute sorrow of heart.

The germ of that ministerial and missionary activity, which formed the marked trait of Mr. Boardman's subsequent life, developed itself at college, immediately upon his conversion. During his residence at Waterville, his labours for the spiritual good of the surrounding population were assiduous. The feeling which possessed him from the day of his conversion was, that he belonged to Christ, and his earliest and constant prayer was, "Lord, what wilt thou have me to do?" His great desire was to be personally and directly useful to the souls of men. His thoughts were early directed to the work of the ministry, upon which they lingered with much ardour, as a most excellent and desirable work, while yet he instinctively shrank from it, as one for which he feared he was utterly unfit. And as he could not withdraw his mind from this sphere of Christian effort, he allowed himself to contemplate the possibility of his labouring for the spiritual good of the scattered population of frontier settlements, which he flattered himself he might do, without being specially recognised as a minister of the gospel. But before he had reached the close of his college course, his mind became settled in the conviction that God had called him to preach the gospel, and to this work he solemnly devoted his life.

From the time that Mr. Boardman decided to become a preacher, he longed to be a missionary to the heathen. Ever after his conversion, this was a subject of great interest to him. At first, his mind was directed to the North American Indians. Afterwards he wavered between a mission to the west and one to the east. And so decidedly was his heart set upon personal missionary work, that

when graduated he could barely be persuaded, by the earnest solicitations of the friends of the college, to postpone his purpose, and serve them one year as tutor, though, to induce his acceptance, they pledged him a professorship, and indeed contemplated, (probably without intimating it to him,) his ultimate elevation to the presidency of the college. But no prospect of literary preferment, however honourable to him as a scholar and a Christian, could shake his earnest desire and purpose of being actively and personally engaged for the salvation of the heathen. After he had accepted the tutorship for a year, he remarked, "I now calculate upon a year of misery;" and he wrote subsequently, "I can think of no station of ease, or emolument, or honour, with which I could be satisfied. There is not a situation, either civil or ecclesiastical, in America, which presents to my mind any temptation. My whole soul is engrossed with the desire to be preaching to the heathen the unsearchable riches of Christ."

As has been before intimated, his attention was first directed to the Burman mission by the sad intelligence of the death of Rev. James Colman, which reached him soon after he entered upon his duties as tutor. "I knew," he afterwards wrote, "that Arracan was a most inviting field for missionary labour, and Colman seemed exactly suited to occupy the place. But, alas! he is very suddenly cut off in the very beginning of his career. Who will go to fill his place? I'll go! This question and answer occurred to me in succession, as suddenly as the twinkling of an eye. From that moment my attention became principally directed to the Burman mission, from which it has never since been diverted.

After a painful and patient scrutiny of the motives which influenced him in his desires, deliberate consultation with judicious Christian friends, as well as his own family connections, with much prayer for divine direction, he came to a fixed conclusion that it was his duty to become a missionary to the East, and in the spring of 1823 offered himself to the Baptist Board. In his note of it he remarks, "In my offer I said I was willing to be sent whithersoever the Board should direct, though for some reasons I had a predilection for being sent to China, Palestine or Burmah. The Board accepted my offer, and in a few days gave me an appointment to Burmah. There may I live, labour, and die!" By the direction of the Board he left Waterville in June, 1823, and entered upon a course of Theological study in Andover Seminary, where he

remained till about the time of his ordination, which he received at North Yarmouth, Me., Feb. 16, 1825.

Soon after Mr. Boardman had decided to become a missionary, he became acquainted with Miss Sarah B. Hall, of Salem, Mass., a young lady agreeable in person and manners, of ardent and active piety, of superior talents and literary taste, and of a good education, which she had acquired by her own energy and perseverance, against obstacles which, to an ordinary spirit, would have been insurmountable. Refined, gentle, and affectionate, yet of a strong, energetic spirit, she seemed to possess every quality desirable in the wife of a devoted missionary. Her heart was set upon missionary life, before she knew any thing of him to whom she was afterwards united; and it is a coincidence worthy of notice, that her first aspirations were to labour among the North American Indians, and that afterwards the tidings of Colman's untimely death struck a trembling chord in her breast; so that when they met, she was prepared to enter at once into his views and share his labours. Faithfully and devotedly, as a wife, a mother, and a spiritual guide to the benighted of her own sex upon heathen ground, she filled up her day of patient toil. In scenes of trial—of personal peril, of domestic affliction, as well as in the more quiet and laborious details of a missionary's home and a missionary life, she proved herself a noble and beautiful specimen of a Christian woman; and the rock of St. Helena will be enshrined in many Christian hearts, as the spot where rests till the morning of the resurrection, the mortal form of Boardman's widow, the second Mrs. Judson. A fit hand has given the world a fit memorial of this most estimable and lamented missionary.

Mr. Boardman and Miss Hall were married July 4, 1825, and immediately bidding a last farewell to their friends in New England, they set out for Philadelphia, whence, on the 16th of the same month, they sailed for Calcutta. On the 2d of December following they landed, after a pleasant, but somewhat protracted voyage. The war at that time raging between the English and Burmese governments, had broken up all missionary labour in Burmah. Messrs. Hough and Wade, with their wives, after a narrow escape from expected violent death, had retired from Rangoon to Calcutta; while Mr. and Mrs. Judson were enduring horrors, then unimagined by their friends, and now scarcely imaginable, at Ava. Under these circumstances they had no alternative but to remain, for the present,

in Bengal. They therefore immediately joined Mr. Wade's family at Chitpore, a village near Calcutta, and subsequently took up their residence in town.

Here they assiduously devoted themselves, as their first and most necessary employment, to the attainment of the Burman language. They had the assistance of their associates, who had made some proficiency in it, as well as the more indispensable aid of a native teacher. This, however, did not prevent Mr. Boardman's making himself otherwise useful, so far as was consistent with the pursuit of his primary object. He and Mr. Wade alternately supplied the Circular Road Chapel during Mr. Wade's stay in Calcutta; and after his departure at the close of the war, Mr. Boardman, in compliance with a pressing request from that church and the Calcutta mission generally, and with the concurrence of the other members of the Burman mission, remained with it several months longer, until some plan of operations should be so far matured as to require his presence in Burmah. Their stay in Calcutta of fifteen months seems to have been pleasant to them, and perhaps not more unprofitable, in its bearings upon their future usefulness, than if they had at once proceeded to Burmah. Mrs. Boardman, in January, 1827, writes to a friend: "Since I bade adieu to my native land, the events which have transpired in relation to me, have been one series of mercies. I am blessed with excellent health, a most affectionate husband, a lovely daughter, and every thing in my outward circumstances to make me happy. I can indeed say, my cup runneth over. But when I think of my spiritual privileges, I am still more overwhelmed. Among these, the near prospect of being actually engaged in the glorious cause of missions is not the least." Mr. Boardman also writes, "We are extremely happy in our new place, and in each other."

In April, 1827, Mr. Boardman joined the station at Amherst. They found the mission a scene of sorrow. Mrs. Judson had, a few months before, sunk into the grave. Mr. Boardman's first work in Amherst, was to construct a coffin for little Maria Butterworth, whose first cradle was among the chains of the Ava prison, and lay her by her mother's side. His own family was afflicted with severe illness; Mrs. Boardman having been attacked, within two days after her arrival, by the disease which made her an invalid for many years, and which finally, after a long interval of health, brought her to the grave. Their little daughter, Sarah, was even more a sufferer

than she. Thus in sorrow, Boardman commenced his missionary career, and from sorrow he was never for any long period exempt, during its continuance.

The growing importance of Maulmain, the new seat of government, made it also an important point for the establishment of a missionary station, and Mr. Boardman was selected by his associates for this purpose. In the latter part of May he left Amherst, his wife being still so feeble as to be obliged to be carried in a litter to the boat which bore them to their new home. The English governor very readily presented him with a lot of land sufficiently large to accommodate the mission, upon which he erected a small bamboo cottage, and began the work of preaching to the natives. The hopes which he had so ardently cherished for years, seemed now about to be realized. He writes about this time: "Although our prospects are not so settled as we could wish, yet my dear companion and myself feel more than we have ever felt, that we have reached the scene of our future labours. After nearly two years of wanderings without any certain dwelling place, we have become inhabitants of a little spot which we call our earthly home. Our happiness increases in our new habitation." Mrs. Boardman writes a few days later: "We are in excellent health, and as happy as it is possible for mortals to be. It is our earnest desire to live, and labour, and die, among this people."

Their happiness was soon after interrupted by one of those startling episodes to which missionary life, in a semi-barbarous or unsettled country, is sometimes incident. Their house stood about a mile from the English cantonments, in a beautiful, but lonely spot, on the bank of the Salwen, directly opposite Martaban, a partially deserted town in the Burman territory, the resort of nocturnal marauders and banditti who prowled through the neighbouring villages, plundering houses, and not unfrequently adding murder to robbery. The English governor, apprehensive of danger in so lonely a spot, had kindly offered them a site for a house within the cantonments. They, however, felt it their duty to decline the offer, as such an arrangement would have cut off nearly all their intercourse with the Burmans. So, by no means unaware of the dangers by which they were surrounded, in hope of more successfully prosecuting their work, they ventured to live alone, in a house so frail in its construction that, (to use Mrs. Boardman's words) "it could be cut open any where with a pair of scissors," in the

midst of a desolate wood, and at some distance from even a Burman neighbour.

The governor's apprehensions proved but too well-founded. Within a month of their arrival their house was entered at night, and plundered of every thing of value which it contained. They awoke in the morning, and found every trunk, box and drawer, opened and rifled. So stealthily had the marauders effected their purpose, that the lone and unprotected family were not even disturbed in their slumber. Such a morning scene, taken as a whole, was well adapted to awaken the consternation which they felt; but a single feature in it chilled them with horror, two large cuts through the muslin which curtained their bed, the one at the head, the other at the foot of the place where Mr. Boardman slept! Through these had murderous eyes peered upon them, watching while the rest of the party secured the booty! The quietness of their slumber saved their lives. After the robbery they were furnished by the governor with a guard of sepoy for a time, and the rapid settlement of the vicinity soon rendered their situation comparatively secure.

In the midst of these perilous circumstances, other things of a different character served greatly to encourage them. The prospects of the mission were brightening, and the number of visitors who, from one motive or another, came to inquire concerning the new religion, increased daily. Mr. Boardman writes in his journal in August: "I have been employed to-day in declaring to a company of Burmans and Talings, the unsearchable riches of Christ. They do not dispute, but inquire. They waited and conversed to-day till I was completely exhausted, and could say no more. A spirit of inquiry seems to have been excited to a considerable extent. Many who have visited us, and heard the word, wish to come again, and obtain a more perfect knowledge of it." A school for boys, and another for girls, occupied daily a portion of their attention, in addition to the regular service of the Sabbath and daily conversation with visitors.

In October following, it was decided by the members of the mission to abandon Amherst, and concentrate their force at Maulmain. The growing importance of this place as the civil and commercial metropolis of British Burmah, unmistakably marked it as the spot for the central station; and from this time it became the radiating point of all the Christianizing influences connected with the Burman mission. Many of the Christian families accompanied the

missionaries from Amherst, including the female school of Mrs. Wade, which having been united to that of Mrs. Boardman, the combined school was prosecuted with very encouraging success, under the charge of both these ladies. In connection with Messrs. Judson and Wade, Mr. Boardman continued to prosecute with increased pleasure and encouragement, the labours which, as the pioneer of this important station, he had commenced alone.

It is interesting to observe in his correspondence and journal about this time, the evidence that God was deepening the work of grace in his heart, and thus preparing him, not only for the early death to which he was destined, but also for the important work which was to occupy the remaining years of his life, as the pioneer labourer in another station, and in one of the most interesting and successful missions of modern times. In his journal early in 1828, he thus writes:—"An important defect in any Christian character consists in not aiming at sufficiently high attainments in holiness. I am fully convinced that, as a creature of God, I owe him my all, every thing I am, or can be, or can do; and when I also consider that I am a *redeemed* creature, my obligations seem increased a thousand fold. And yet I hesitate to live—rather to *try to live*—as holy as I possibly can the rest of my days! Why do I not press forward, and join those who have taken the highest ground, who live so near the throne, and are comparatively so blameless in the sight of God? Is there any thing in my outward circumstances to prevent my being as much devoted to God as Edwards, Brainerd, Pearce or Baxter? I am constrained to say there is nothing. I ask myself again, am I not under as solemn obligation as these men, to be holy? Am I not under the most solemn obligation to be holy as God is holy? I surely am. He claims from me all that I can give him; my heart, and soul, and mind, and might, and strength. But a great difficulty remains. Who can successfully contend with all his spiritual foes? Who can of himself live as holy as God requires? My past experience teaches me that I have not the strength requisite for the desperate undertaking. I fear to engage. Is there a helper at hand? One on whose strength I can lean, and be supported? THERE IS, THERE IS, *I thank God, through Jesus Christ our Lord*. It is written, 'My grace is sufficient for thee.' 'He giveth power to the faint, and to them that have no might he increaseth strength.'"

Under a later date he writes:—"This evening I have had an impressive sense of the holiness of the Divine Being, the excellence

of the Scriptures, and the purity of the Blessed Spirit. I have felt an unusually sweet sense of supreme love to God, as the holiest and best of beings; indeed, as the only source of true holiness, the infinite fountain of excellence and goodness. Every thing else has appeared in its comparative insignificance. I wanted to be with God, to be like him, and to praise him for ever. Without God I could have no home, no heaven, no happiness, no holiness, no rest."

In accordance with instructions received from the Board, perfectly coinciding with the views of the missionaries themselves, it was decided by the members of the mission to establish a new station at Tavoy, the chief city of the province of Tavoy, about one hundred and fifty miles down the coast from Maulmain. Mr. Boardman, whose qualities as a pioneer had been put to the test at Maulmain, was selected to commence the establishment. Several circumstances combined to render this arrangement in a degree trying to his feelings. He had himself founded, and assiduously laboured to improve the station at Maulmain. He had patiently met and surmounted the obstacles attending its establishment. He had encountered the perils, endured the privations, and suffered the losses incident to its early history, and with much satisfaction had beheld it rising in comforts and increasing facilities for the successful prosecution of missionary work. He had here seen the gospel-seed begin to take root, and the baptism of three heathen converts, and the reception of four more as candidates for the same rite, were to him the earnest of larger success yet to come. Besides, if he removed from Maulmain, his mind had been, even before he left America, directed to Arracan, the scene of Colman's untimely death. Still, in the spirit with which at the first he devoted himself to the missionary work, he cheerfully yielded all his personal preferences and cherished anticipations to the opinion of his brethren in the mission.

Mr. Boardman, with his little family, arrived in Tavoy on the 9th of April, 1828. He was accompanied by a Siamese youth lately baptized, four boys from his school, and the first Karen convert, Ko Thah-byu, then a candidate for baptism. He found Tavoy an ancient city, surrounded by a brick wall, its streets intersecting each other at right angles, and containing a population of more than nine thousand. It presented a general appearance of comfort, and even of rural beauty, being so thickly set with the mango, the jack, and the magnificent sacred banyan, as to resemble a grove rather than a city. But it was, and is, a stronghold of the religion of Gaudama,

abounding with temples, shrines, and images, scarcely affording a site for a mission-house, not preoccupied by the emblems of idolatry. Two hundred priests, inhabiting fifty monasteries, at that time guarded the shrines of Gaudama from desecration, and kept the pall of ignorance upon the minds of a vast multitude of deluded votaries. A hundred temples, bedizened with oriental decorations, are filled with images of Gaudama of different sizes, many of them wrought from the beautiful alabaster, some of one piece and larger than life, and others of other materials of colossal size. More than a thousand pagodas, within the city walls, besides a large number in all the surrounding country which tip every mountain and hill, surmounted by their gilded iron umbrellas, from which chimes of little bells depend, rung by the slightest breeze, arrest at once the eye and the ear of the devotee, and keep the objects of his superstition constantly before his mind. The largest of these structures is fifty feet in diameter and one hundred and fifty feet high. Around it are others of smaller dimensions, which, with the central one, are all gilt from the summit to the base. Within and around its sacred enclosure is a thickly-set grove of banyan and other sacred trees, intersected with paved foot-paths, filled with large bells to be rung by devotees, together with thrones, and other idolatrous emblems, which, with the branches of the trees, are on worship-days loaded with festoons of flowers, the simple offerings of female worshippers.

Mr. Boardman was kindly received and hospitably entertained by the English commissioner, and in ten days after his arrival he had taken a house, and commenced receiving visits from the inhabitants. Early in July the zayat was completed, in which he prosecuted his labours with devoted zeal, and in full faith of the ultimate triumph of the cross even in that idolatrous city. He was at first much encouraged by the number of visitors who called to inquire about the new religion, among whom were some priests. He indeed suspected that the complaisance and good-feeling manifested by some of the *yellow cloth* with whom he had become acquainted, was only apparent, and that in heart they were meditating how they might most efficiently array their influence against him. He soon learned that his suspicions were well-founded. They used their utmost influence to keep the people from his instructions, and not without effect. Nevertheless, many visited him, and some avowed their adoption of Christianity, of whom two were baptized in the course of the summer.

Soon after his arrival he had baptized Ko Thah-byu, who has been mentioned as the first Karen convert, and as having accompanied him from Maulmain. This man had formerly been a degraded slave, and owed his freedom to the charity of the missionaries; and such was the power of the gospel upon his own heart, and the unaffected zeal with which he afterwards proclaimed it to his own people, that he received the appellation of the Karen apostle. His conversion was the initial step of missionary efforts among the race to which he belonged, the successful opening of which constitutes the most distinguishing feature of Mr. Boardman's missionary life. This remarkable people are quite distinct in race, in language, in habits, in intellectual culture and in religion, from the Burmans, by whom they are regarded as an inferior race, and oppressed and enslaved. These oppressions have driven them into the more remote and inaccessible parts of the country, where they lead a thriftless and wandering life. Though when first discovered, they were in a degraded condition, especially addicted to intemperance, there was apparent among them a peculiar susceptibility to Christian influences. This may have arisen in part from the fact that they have no established priesthood or form of worship, while still they have a notion of the being of God, and of future rewards and punishments,—and in part from the influence of traditions and prophetic legends long current among them, pointing to a future emancipation from their degradation, connected with the advent of white teachers from beyond sea. But from whatever cause it may have arisen, the success of the gospel among them is, in every point of view, remarkable, if not unexampled in any modern mission.

The efforts of Ko Thah-byu brought many of his people, who resided in the city and its immediate vicinity, under the influence of Mr. Boardman's instructions. From them the intelligence soon spread to the mountain jungles, that a white teacher had come from beyond sea, bringing the knowledge of the true God. Parties of Karens frequently came in, a distance of several days' journey, to see and hear for themselves. Mr. Boardman found them far more tractable, and impressible by religious truth than the Burmans. He describes in his journal an interesting illustration of this trait in their character, in the facts relative to their deified book. He had learned from them that, about twelve years before, a man in the habit of a religious ascetic had visited one of their villages, informed them that there was one living and true God, directed them to prac-

tice certain religious ceremonies, and in particular to worship a BOOK which he left with them. They had from that time held the book as an object of worship, though utterly ignorant of its contents and of the language in which it was written. The person to whose charge it was delivered became a kind of sorcerer, wearing a fantastical dress, and flourishing a wooden cudgel for a *wand*. At Mr. Boardman's suggestion, the sorcerer, attended by a numerous train, visited him, bringing with him the mysterious volume. All were anxious to know his opinion of it, assured that they should gain correct information of its contents, and receive proper instruction as to their duty in respect to it. Upon being unfolded from its multitudinous envelopes, it proved to be a copy of the "*Book of Common Prayer, with the Psalms*," of an edition printed at Oxford. "It is a good book," said Mr. Boardman; "it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping this book; that is not good: I will teach you to worship the God whom it reveals." Every Karen countenance was alternately lighted up with smiles of joy and cast down with sadness; the one, that they had learned the book to be really a good one, and the other that they had erred in worshipping it instead of the God revealed in it. With their consent, Mr. Boardman retained it, giving them, in exchange, a copy of the Psalms in Burmese. The old sorcerer, perceiving that his "occupation was gone," at once threw away his *jogar* robe and his cudgel, and became a hopeful inquirer.

From this time a large share of Mr. Boardman's attention was directed to the Karens; not, however, to the neglect of the Burmans. In almost every assembly he met, Burmans and Karens were mingled together. In his efforts for the Burman population, he attached special importance to schools. He and his efficient consort had laboured with much zeal in this department from the beginning of their missionary life, and with some success. The school for girls, at the close of a year from its establishment, contained twenty-one scholars, while that for boys had a larger number, of whom the five oldest had given good evidence of conversion, and been admitted into the church. The interest which he felt in this department of missionary effort, is shown in the thoroughly matured plans he formed for the establishment of schools throughout the city and the neighbouring villages. He unfolded them at length, in a communication to the Board at home, which exhibits a rare combination of liberal views, a warm Christian zeal, and a sound judgment.

At the earnest solicitation of numerous parties of Karens, who had visited him from considerable distances in the interior, Mr. Boardman resolved on taking a tour into the jungle, and visiting as many of their villages as was practicable. Accordingly, on the 5th of February, 1829, he set out, accompanied by Ko Thah-byu and another Karen disciple, two of the largest boys in the school, and a Malabar man to serve as cook; leaving his wife, who had but just recovered from an illness of four months' duration, with her two little ones, (the younger a son six months old) and the boys' boarding-school. He was absent ten days, in which time he travelled more than a hundred miles, and preached seventeen times. His route lay through a wild, rugged, and romantic country, over hills and mountains crowned with pagodas, across deep ravines and wild mountain streams almost impassable, through dark forests, the abode of various wild beasts, from the chattering monkey to the wily and fierce tiger;—a route nearly trackless, which could only be travelled on foot, and which involved great fatigue and personal exposure. Two nights they were without shelter, in each instance through a violent drenching rain; and at best they were happy to find a Karen hut with a mat for a bed and a bamboo for a pillow, which, miserable as such accommodations were, the hospitable inmates cheerfully relinquished for them, giving them the best cheer their simple modes of life afforded. They first directed their course to the village of the sorcerer, and a chief who had visited the mission-house at Tavoy, as a promising inquirer. The villagers, who were expecting them, gave them a joyful welcome, supplied them with fowls, fish, and rice, and entertained them with the utmost hospitality within their power.

Here Mr. Boardman found a zayat erected for him, of sufficient size to contain the entire population of the village, some seventy souls. In the evening nearly half of them assembled, to whom he preached some of the simplest truths of the gospel, Ko Thah-byu interpreting for the benefit of such as did not understand Burman; and some, in their eagerness to learn, spent the whole night in the zayat. The next day, (Sabbath,) he preached three times to a larger assembly. At the close of the day, five persons requested baptism. He, however, decided to defer them for the present. On his return he visited several other villages to which he had been invited by the inhabitants, who treated him with the greatest respect. In one of them two persons asked for baptism, but he advised them to

wait a while, and learn more of the Christian religion. The cordiality with which he was every where received, the unaffected kindness of the villagers, their simple and hearty hospitality, and their readiness to listen to Christian instruction, all conspired to render this first tour into the Karen wilderness one of great interest and promise.

While his hopes were thus raised in respect to the Karens, he was much depressed with an apparent want of success in his labours among the Burmans. Here he had to encounter the haughty indifference of the skeptical and conceited Boodhist, an invincible sacerdotal opposition, and bitter revilings. What was still more trying, two or three cases of apostacy occurred in the little church. Still, affectionately desirous of them, with patience and hope, this indefatigable missionary laboured on. Conversing with visitors, superintending the school, preaching in the city, itinerating through the neighbouring villages, he sowed beside all waters. Nor was it without effect. The little church prospered, and received frequent accessions to its number, notwithstanding apparent reverses.

During the spring and summer of 1829, Mr. and Mrs. Boardman were visited with a series of severe personal and domestic afflictions. In the previous winter he had experienced an alarming hemorrhage from the lungs, from which, however, he soon in a degree recovered. Still, unequivocal symptoms of the fatal disease which so early terminated his valuable life, continued to show themselves. Mrs. Boardman was prostrated with severe illness, and her constitution had become so much impaired that she was unable to rally as she had before. Their infant son was also in a critical state. With the hope that a short respite from their accustomed toil, and sea-air and bathing would prove beneficial, two or three weeks in May were spent in a trip to Mergui. Its effect was partially such as they desired.

While illness and exhaustion were preying upon the parents and the youngest born, they were especially delighted with the apparently excellent health of the eldest born, a very intelligent and promising child of two and a half years. "Sarah," wrote the mother, "is as plump and rosy-cheeked as we could wish. O, how delighted you would be to see her, and hear her prattle!" Within the month the father wrote:—"Our first born, our dear Sarah, after an illness of more than a fortnight, has left us in tears. Our anxieties about her are now over; but, O how affection still clings to her, and often sets

her ruddy, beauteous form before our eyes! * * * What a void has her loss made in our little family and in our aching hearts! It grieves me to think that I was so sinful as to need such a stroke. George, our only surviving child, is very ill, and we scarcely hope for his recovery. Mrs. Boardman's health, as well as my own, is also feeble. However, all is peace within, and I think I can say, 'Thy will, O God, be done.'

Their anxieties in regard to little George had hardly been relieved by a partial recovery, when another event occurred, scarcely less trying to themselves, and more detrimental to the interests of the mission. On the ninth of August they were aroused from their slumbers at an early hour, by a furious knocking at their doors and windows, and frantic outcries from their native friends, that Tavoy had risen in rebellion. They soon ascertained that large parties of natives in arms had attacked the powder magazine, (fortunately without success,) the house of a principal native officer in the town, and the prison;—the last with such success as to effect a release of the prisoners, one hundred in number. The utmost alarm pervaded the city, which was garrisoned only by a small party of sepoys. To add to the general terror, Major Burney, the civil and military commandant, was absent at Maulmain, leaving the entire charge upon Mrs. Burney, then in a delicate state of health, and a young physician. The mission family was in great personal danger, their house being in the range of the fire of the belligerent parties, balls sometimes passing through the house. As soon as possible they availed themselves of Mrs. Burney's invitation to take shelter in the government-house; where, however, they remained but a short time, as it was deemed best to evacuate the town, leaving it in possession of the rebels; for though the handful of disciplined sepoys had repulsed them at all points, it seemed little short of madness to think of long defending themselves in the midst of a revolted city. They retired therefore to a wooden building on the wharf, of only six rooms, where were crowded together between three and four hundred persons, of different ages, sexes, grades, and nations, with arms, ammunition, provisions, and baggage, and,—a circumstance not specially agreeable in some of its possible connections,—six hundred barrels of gunpowder.

For four wearisome and sleepless days and nights, in such a fortress, this devoted party sustained the constant assaults of the tumultuous hosts of insurgents, raging around them like wild waves

of the sea. At length, on the morning of the fifth day of the siege, they beheld the steamer *Diana* coming up the river. "Our hearts," says Mr. Boardman, "bounded in gratitude to God." Colonel Burney was soon among them. Under the direction of a brave and experienced officer, the worn-out sepoys were inspired with the ardour of fresh troops, and the entire aspect of affairs was at once changed.

The first care of the commandant was to place the two European ladies on board the steamer, in whose cabin they enjoyed the luxury of quiet rest in conscious security for the first time for five days and nights. They were taken to Maulmain, whither the steamer was forthwith dispatched for reinforcements. Colonel Burney, however, without waiting her return, immediately commenced throwing up a breastwork; but finding the firing from the wall a constant annoyance, he resolved to scale the wall and dislodge the guns. He was so successful in this that he was emboldened to make another attack upon the town, which resulted in the entire defeat of the insurgents, and the capture of their leaders, four of whom suffered death by the summary process of court-martial, while thirty more, among a much larger number that crowded the prisons, subsequently shared the same fate, as the award of a more deliberate trial.

When quiet was restored, Mr. Boardman went into the city, where he found the ruinous effects of the recent events visible on every side. The mission-house was cut to pieces, books were torn up and the fragments scattered about, and the furniture was carried off or broken up. He spent several days in gathering up the relics and repairing the house; and then taking such of the scholars as were desirous of going, joined Mrs. Boardman at Maulmain. But those five days' confinement in that crowded building, with its suffocating air, wet, dirty floor, and damp walls, added to the seeds of consumption already sown in his constitution. And Mrs. Boardman, in addition to the other fatigues and exposures of that trying time, watched her invalid, little George, night and day, with a care which reacted upon herself. They, however, in a few weeks returned to Tavoy, and reëstablished themselves at their familiar post of labour.

He was now much encouraged to find an increasing number of inquirers, and larger congregations than ever attending worship with an increasing solemnity. The school also immediately became larger than ever before. A numerous company of Karens from the jungle came in to present the mission family their congratulations on their safe return. They had all heard of their critical situation at the

time of the revolt, and felt much anxiety for their safety. Three of them came for the purpose of receiving baptism, which, as they had several months before requested it, and gave good evidence of conversion, it was not thought necessary longer to postpone; they were baptized and admitted to the communion, which was observed with much spiritual preparation and solemnity.

He now entered upon a more systematic course of itinerary labour among the villages around Tavoy. Accompanied usually by some native Christian, and two or three boys of the school, he visited three or four villages a-week, teaching from house to house, and conversing with such as he met by the way or in the fields, spending sometimes four or five days. Sometimes he visited the villages on the margin of the river by means of a boat, but oftener he could better accomplish his object by the more laborious method of journeying on foot. On his return he was frequently cheered by finding a company of Karens from the jungle, all eager to listen to Christian instruction, and some desirous of receiving baptism; of whom some were admitted, and others, with his characteristic prudence, advised to wait for a time. And as far as possible to supply the call for Christian instruction among their distant villages, Ko Thah-byu, with one or two others, were frequently commissioned by him to preach the gospel to their countrymen, which they did, with much acceptance and success.

And thus passed the first two years of his missionary life at Tavoy. His labours had been much interrupted during this entire period, by sickness and death in his family, by the native insurrection, and by the repeated recurrence of hemorrhage of the lungs and other symptoms of consumption. Notwithstanding, he had performed a great amount of missionary labour. He had gathered a native church of twenty members; he had carefully instructed many more in the principles of Christianity, who gave more or less evidence of conversion; he had seen more than one village of Karens abandoning their heathen practices and observing Christian institutions; and he had sowed much seed, in the city, in the villages, and through the wild jungle, a limited harvest of which he was yet to gather, but the greater part remained to be garnered by succeeding missionaries.

In the winter of 1829-30 Mrs. Boardman was brought low by a most alarming illness. For weeks her husband suspended all missionary labour, and watched over her with scarcely a hope of her

recovery. After the crisis of her disease, she was removed a few miles from town to a bungalow by the sea-side, for the benefit of the sea air, where they remained a few weeks. She was partially restored, but was still an invalid; and at the suggestion of the Maulmain missionaries was removed thither for a time. Mr. Boardman, who had suffered from an incessant cough ever since the revolt, and was much enfeebled, joined her early in May. He made arrangements with the Karens that if he should be able to visit Tavoy after the rains, he would meet them at the great pass of the mountains, where they proposed to build a zayat, and assemble from all quarters. Still they bade him farewell with much sorrow, and many fears that they should never see him more.

Enfeebled as he was, he could not rest. While at Maulmain, he preached on the Sabbath twice in English and once in Burman, and once again during the week in Burman or English; he attended catechetical exercises every other evening in the week; he was every day occupied in correcting proof for the press, in religious conversation, or in the necessary oversight of the several interests and labours of the mission, Messrs. Judson and Wade being then absent from the station. Mrs. Boardman, in Maulmain as in Tavoy, was constantly employed in teaching in the schools, or in conversing with inquirers of her sex who visited the mission-house. She gradually regained her accustomed strength, of which she was soon to stand in the utmost need. Her youngest born, an infant son of eight months, was snatched from her embrace by death at Maulmain. But a darker cloud hung over her. To her tenderest earthly friend no change could bring any relief. His cough was more hollow, and increasing in severity, and his thin countenance grew more pale. Death had marked him as his own.

Still he had no heart to rest. After seven months' residence in Maulmain, they returned to Tavoy, with their only surviving son, and their scholars who had accompanied them, and resumed their accustomed and loved toil. They were also accompanied by several of the native Christians, among them the ordained native preacher of Rangoon, Mounng Ing, and the devoted and indefatigable Ko Thah-byu, who, in Mr. Boardman's daily declining health, proved a valuable aid to him. As soon as the tidings of their return reached the jungle, many of their former visitors came in with expressions of joy and loaded with presents. The children came back to the schools, and every circumstance, apart from the health of the mis-

sionary, appeared most encouraging. Of the Karens who first came, five requested baptism, but were deferred till the arrival of a larger number, which soon came,—a company of forty, including all the disciples they had not before seen. Eighteen were accepted and baptized by Moung Ing, Mr. Boardman being unable to administer the ordinance. One of the scholars in the boys' school was baptized at the same time, the son of a Mussulman, the chief native officer of Tavoy. At the close of the day Mr. Boardman administered the communion to thirty-seven members, mingling his gratitude with theirs for the auspicious event which had nearly doubled their number in a single day.

The following touching description of this scene is from a letter of Mrs. Boardman: "The first three days were spent in examining candidates for baptism, and instructing those who had been previously baptized. Sometimes Mr. Boardman sat up in a chair, and addressed them a few moments; but oftener I sat on his sick couch, and interpreted his feeble whispers. He was nearly overcome by the gladdening prospect, and frequently wept. But the most touchingly interesting time was the day before they left us, when nineteen were baptized. Grief and joy alternately took possession of my breast. To see so many in this dark heathen land putting on Christ, could but fill me with joy and gratitude; but when I looked upon my beloved husband, lying pale upon his couch, and recollected the last time we had stood by those waters, my heart could but be sad at the contrast. But in the evening, when we came together to receive from him the emblems of our Saviour's sufferings, my feelings changed. A breathless silence pervaded the room, excepting the sound of his voice, which was so low and feeble that it seemed to carry the assurance that we should feast no more together till we met in our Father's kingdom."

It was but too evident that the end of his labours was near. The anxious Karens, fearing that he might not be able to fulfil the promise made them before he went to Maulmain, to visit them, if possible, after the next rains, had built a zayat in the wilderness on the hither slope of the mountains, and offered to come and carry him out in a litter. He had just decided to yield to these importunities, when Mr. and Mrs. Mason arrived at Tavoy as auxiliaries to the mission. No time was to be lost; and on the thirty-first of January, the party set out, Mr. Boardman borne in a cot upon the shoulders of the Karens, Mrs. Boardman and the newly arrived missionaries accom-

panying. At the end of three days they reached the zayat, which stood on the margin of a beautiful stream, at the foot of a range of mountains. It was but a rude open structure, a comfortless place for a dying man, leaving him exposed to the burning sun by day, and the cold, damp fogs by night. But his mind was happy, and he would often say, "If I live to see this one ingathering, I may well exclaim with happy Simeon, Lord now lettest thou thy servant depart in peace."

But death was rapidly hastening on. "On Wednesday,"—we quote from Mrs. Boardman,—"while looking in the glass, he said, 'I have altered greatly; I am sinking into the grave very fast—just on the verge!' After a few moments deliberation it was concluded to defer the baptism of the male applicants, and set out for home early next morning. Nearly all the female candidates had been examined, and as it was difficult for them to come to town, it was thought best that Mr. Mason should baptize them at evening." At the close of the day, just as the sun was sinking behind the mountains, his cot was placed at the river side, in the midst of the solemn company that was gathered to witness the first Christian baptism ever performed in that ancient mountain stream. Thirty-four converts, whose examination had been approved, were baptized by Mr. Mason; leaving twenty-six, who were examined and baptized a few weeks later. Mr. Boardman gazed upon the scene with a joy almost too great for his feeble frame to endure. After the evening meal, still reclining upon his couch, he whispered to the disciples, who were gathered around him, a few words of parting counsel, and bade them a last farewell. Early the next morning they left for home, proceeding with as much expedition as possible, hoping that he might survive the journey, and die under his own roof. But the hope was disappointed. On the following day, a little past noon, he closed his eyes upon earth, and departed to his everlasting rest.

The death of Boardman deserves to be ranked among the few instances of exalted heroism in the last moments of life, recorded in the annals of mankind. Wolfe upon the heights of Abraham, the elder Pitt in the parliament-house, the younger Adams in the capitol, have often been cited as examples in their death of true moral sublimity. But while we may well gaze with admiration upon these death-scenes, the death of Boardman in the jungle is adapted to awaken an admiration as much higher, as the purpose for which he lived and died is nobler and purer than that of the warrior, or even

the statesman. As an instance of sublime devotion to an all-absorbing purpose, this is not inferior to those; while as to the purpose itself, nothing can exceed it in elevation and in purity. Said Dr. Judson, "He fell gloriously in the arms of victory,—thirty-eight wild Karens having been brought into the camp of King Jesus, in little more than a month, besides the thirty-two who were brought in during the two preceding years. Disabled by wounds, he was obliged through the whole of his last expedition to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven. Well may we rest assured that a triumphal crown awaits him in the great day, and 'Well done, good and faithful Boardman, enter thou into the joy of thy Lord.'"

The career of Boardman was a brief one. He died at the early age of thirty. But it was preëminently an active one. From the day of his conversion to the close of his life, activity for Christ, and for souls, was the distinguishing trait of his character. Work, toil, constant and unremitted, bore him on, on, not merely to the verge of the grave—for there he seemed to be, months before his labours closed—but full up to the very barrier of time, the threshold of eternity. Ever an invalid, he gave himself no time to be sick—no time to die; though he was always ready to obey the summons, when it should come.

And yet he was patient, quiet, modest, humble, and self-distrustful. He had none of the spirit of him who said to Jonadab the son of Rechab, Come see my zeal for the Lord. Singularly spiritual in his constitution, he possessed a refined and highly sensitive nature. His personal and domestic afflictions were sore trials to his spirit. He felt keenly every discouraging circumstance connected with his missionary work, and severely chid himself, lest he were, in some way unconscious to himself, the cause of them; though few missionaries or ministers any where, were ever more successful than he was, for the short period of his missionary life.

What intellectual greatness he might have achieved in a different sphere, had time and opportunity been given him, we know not. Those who knew him best in his youth, felt that he had within him intellectual and moral elements that would have borne him to a high and honourable distinction in his own land, had he directed his energies to the attainment of such an end. They had indeed already

marked out such a career for him, and pressed him to enter upon it before they knew whither the warm desires of his soul were urging him. But the great Master had determined a different course for him, and to Him he had given himself. Faithfully he fulfilled that course, and finished it with joy. He has left behind him a name fragrant as ointment poured out; a rich legacy to the youthful Christian, a bright example of consecration to the honour of Christ and the salvation of men.

ROBERT MORRISON.

ROBERT MORRISON, the first Protestant missionary to China, was born at Morpeth, in the county of Northumberland, England, January 5, 1782. His parents removed in 1785 to Newcastle-upon-Tyne, where his early life was spent. His father was a last and boot-tree maker, of an honourable Christian character, for many years an elder of a Scotch church in Newcastle, and brought up his family with great strictness and fidelity. Robert received his early elementary instruction from a maternal uncle, a schoolmaster at Newcastle, and though his progress was not rapid, he showed an unusual delight in study. He was remarkable for the retentiveness of his memory, in proof of which it is related, that in his thirteenth year he repeated one evening the whole of the one hundred and nineteenth psalm in the Scotch version. At an early age he was set to learning his father's occupation, in which he showed commendable diligence.

His religious advantages were unusually good. Besides the careful training, and pure example of his parents, he enjoyed the instructions of a faithful minister, Rev. John Hutton, to whose catechetical exercises he afterwards recurred with lively and grateful interest. But his youthful conduct was marked by some irregularities. He became, as he says, "somewhat loose and profane," and was once intoxicated; though the affectionate obedience he ever yielded to his parents, and his perfect ingenuousness of character, proved that their care of his moral development had not been in vain. Indeed, it was the revulsion of his own mind at the consciousness of wrong doing, more than anything else, that led him at the age of sixteen to repentance. The instructions of his childhood thronged into memory and pierced his conscience, and he was led directly to a change of life, which corroborated to others the testimony of his own consciousness, that he had met with a radical change of heart. This was accompanied by no very striking circumstances without or within. He had an intelligent perception of "the truth as it is in Jesus," and gave it a cordial reception. He became a member of the

church under Mr. Hutton's charge, and honoured his profession by an humble, self-denying and active piety.

It has been often remarked that religion, at the same time that it quickens and purifies the affections, has a direct tendency to expand the mind. No man can become a true Christian without much thought and self-knowledge, while the high themes it offers to contemplation task the intellect and give it strength. So it was with Morrison. The acquisition of useful knowledge became a leading object. His means of gratifying this desire were scanty, but he made the most of them. He studied early and late, and to facilitate his investigations and economize time, he immediately learned a system of short-hand writing. Arithmetic, astronomy, botany, and the evidences of Christianity, are enumerated as successively engaging his attention. Biography and ecclesiastical history also interested him, but devotional works chiefly engaged his mind, and above all the Bible, which he studied daily and nightly. His physical constitution was not strong; he complained of frequent head-aches, which indeed affected him through life, and his manual labour occupied him from twelve to fourteen hours a-day; but his eager spirit was not to be diverted from the delights of knowledge by the self-denial it cost. At the same time he was much in Christian society, and found leisure to do good, by visiting the poor and instructing the ignorant.

At first he does not seem to have conceived the design of changing his pursuit in life, but in the summer of 1801, he began the study of Latin with the view to prepare for the Christian ministry, and, as was afterwards disclosed, with a partiality for a missionary life. But of this last, his prospects were naturally indefinite. The expense of his tuition was saved out of his earnings, and he was obliged to redeem time from sleep to carry on his studies. He made rapid proficiency, for, when eighteen months after he was entered at Hoxton Academy, he had mastered the rudiments of Latin, Greek, and Hebrew. His preceptor, Rev. W. Laidler, appreciated his character, and encouraged his desire of the ministry, a desire which was not entertained without the most serious scrutiny into his motives and fitness for the work, as his journals abundantly testify. An intimation of his desire for the missionary work startled his mother, who, though a woman of unquestionable piety, shrunk from parting with her favourite son, while her growing infirmities made a strong appeal to his filial piety. He promised

that he would not leave the country during her life. This pledge, however, was unexpectedly terminated by her death, in 1802.

He commenced his studies at Hoxton Academy, since known as Highbury College, near London, in January, 1803. He was scarcely settled there when he received a pressing invitation to return home, on account of the feeble state of his father's health, which made it impossible for him to give adequate attention to his business. But his purpose was fixed, and he affectionately, but firmly, declined. His friends were at first dissatisfied with what they deemed his neglect of them, but ultimately acknowledged that his course was clear and his decision right. His affections were warm, and during his academic course he continually evinced by his correspondence, an ardent interest in the welfare of his friends, particularly in their spiritual prosperity.

His course at Hoxton showed, not, indeed, remarkable talents, but great powers of application and an unusual degree of perseverance. Always diligent and striving to excel in his studies, he was at the same time unremitting in his religious duties, ever mindful of his sacred calling, and cultivating those affections, without the exercise of which, the work of the ministry becomes a task rather than a delight. He was a member of the church under the charge of Dr. Waugh, under whose ministry he sat when not otherwise engaged, but he preached frequently in the neighbouring villages for the Itinerant Society. His preference for missionary service increased, and at length ripened into a decision. His father and friends gave their assent with much reluctance. The tutors and treasurer of the academy did not make positive objections, but represented to him the difficulties of the foreign service, and the opportunities of extensive usefulness at home, and advised him to act with care and deliberation. Among other inducements to remain, he was offered the advantages of a course in one of the Scottish universities. But on deliberation he felt it to be his duty to go abroad, and in May, 1804, he offered himself to the Directors of the London Missionary Society as a candidate for their service. The missionary committee examined him, and were so well satisfied that a second examination, contrary to custom, was dispensed with. He was accepted by the Directors, and sent immediately to the missionary academy at Gosport, under the care of Rev. Dr. Bogue, where he prosecuted his studies till August, 1805.

Mr. Morrison's temper had little apparent enthusiasm. He was

calm and resolute, but underneath all there lay a deep earnestness. While at Gosport he meditated his enterprise, and laid himself out for *hard* labour. Mungo Park's project for penetrating the interior of Africa, and making an English settlement at Timbuctoo, suggested to his mind the thought of accompanying him. But he fixed his eye more steadily on China. He used to express the desire "that God would station him in that part of the missionary field where the difficulties were the greatest." He had his desire. The Directors of the Missionary Society decided to send him to China. Efforts were made to obtain one or two suitable colleagues, but without success.

The attitude of seclusion maintained by the Chinese empire made it impracticable to think of preaching to the people in the customary manner. The directors contemplated only a preparatory work, the acquisition of the language and the translation of the Scriptures, leaving further operations to the developments of Providence. For this work Mr. Morrison was fitted by his power of steady and unremitting industry, and he set about his preparation.

On leaving Gosport, he resided in London for the purpose of studying astronomy and medicine. He also pursued the study of the Chinese language by the aid of Yong-Sam-Tak, a native of some education residing in England; and transcribed a Chinese and Latin dictionary, and a Chinese manuscript containing a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline Epistles except that to the Hebrews. These works were in the British Museum, and their authors were unknown. He found them valuable in his subsequent labours, but his study of the language proved of little practical utility. He found and embraced many opportunities for preaching and doing good in other ways during his residence in the metropolis, which continued to the close of the year 1806. After visiting Newcastle, and taking leave of his friends, he made immediate arrangements for his departure. He had, some years before, made a matrimonial engagement, but the lady declined accompanying him to foreign lands, and he set out alone.

It was the intention of the directors that he should sail for Madras, and thence to Canton, to ascertain whether a residence there was practicable, but the hostility of the East India Company to all missionary enterprises defeated the plan, and he accordingly took passage for New-York on the 31st of January, having received ordination on the 8th. Two missionaries for Hindostan accompanied

him across the Atlantic, whence their ways parted. He wrote solemn and affecting letters of farewell to his friends and relatives. To his father he wrote: "Your last letter, dear father, comforted me much. I hope that the Lord Christ will own me as his servant, and that you will have cause to rejoice in his work prospering in my hands. I am persuaded that you will not cease to pray for me. Be comforted in the humble hope that I am serving Jesus, and never think it hard if I fare as he did. 'The disciple is not above his master, nor the servant above his lord. It is enough that they be as their master.'"

After leaving Gravesend, the vessel was detained several days in the Downs, waiting a favourable wind, and did not get under way till the 26th of February. During the interval, she rode out a severe gale which placed the passengers in imminent peril. Contrary winds retarded their passage after they made the Banks of Newfoundland, so that they only reached New-York on the 20th of April, after being at sea an hundred and nine days. Mr. Morrison remained in this country till the 12th of May, enjoying the society of Christian friends for whom he expressed the most grateful regard. He obtained passage in a vessel for Canton, and was furnished with a letter from Mr. Madison, then Secretary of State, to the American consul at Canton, to favour his design as far as possible, without compromising the interests of the United States. The ship-owner, in whose vessel he embarked, after settling for his passage, turned from his desk, and said, with a sarcastic expression; "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?" "No, sir," he replied, with characteristic firmness, "I expect God will."

A voyage of an hundred and thirteen days brought him into Macao Roads, and on the 7th of September he arrived in Canton. The chance of his remaining there was dubious, and still more doubtful was it whether he would be able to prosecute his work. The East India Company were not likely to shelter him, and he was told that Chinese were forbidden, under penalty of death, to teach their language to foreigners. He therefore obtained apartments in the American factory,* and after some difficulty engaged the services of Abel Yun, a Chinese Roman Catholic from Peking, as a teacher. Thus provided, he sat down on the threshold of that vast empire, single-handed, not so much to wield, as to prepare for

* A word nearly equivalent to a counting-house, but including the dwelling of the merchant.

others, "the sword of the Spirit," with which to overcome the ancient and mighty idolatry that enslaves nearly half the human family.

It would be difficult to discover a more interesting, and at the same time more difficult, missionary field than China,—the oldest and most populous civilized empire in the world. Its annals extend back of all authentic profane history, carrying the mind upward to the patriarchal age, before the exodus from Egypt—a time when Rome was not, when dubious legends alone tell of ancient Greece, when "great Babylon" must have been in the infancy of its splendours. From the heights of such a dim antiquity, successive dynasties have kept the unity of the Chinese empire unbroken to the present day. The mariner's compass, long before its use had been revealed to Europe, and made the discovery of the western continent possible, guided the Chinese junk, and a rude semblance of the printing art perpetuated the maxims of Confucius when as yet the Bible existed only in manuscript. While the military and feudal spirit of western nations kept social arts in a depressed state, internal improvements, rude and unscientific, and of course demanding proportionally greater labour and enterprise, had been made,—grand canals,* mountain highways rivalling Napoleon's Alpine roads, and the great wall, "the only artificial structure that would arrest attention in a hasty survey of the globe."

These facts, together with the exclusiveness that so long denied to foreigners all the usual intercourse of nations, are stimulating to the curiosity; but the circumstance that a population of nearly four hundred millions, having so many titles to admiration, are literally without God, and thronging into eternity in that state of darkness, is fitted to strike a deeper chord of sympathy in the Christian heart. Unlike most nations, including those professedly Christian, there is no established religion binding upon the people, and it is not easy to define their religious belief. What is termed the state religion, is a mere pageant. It has no doctrines, offers no promises, and prescribes no duties, except a certain ceremonious homage periodically paid by the emperor and his officers of state to heaven and earth, the sun and moon, and the elements of nature, spirits of deceased emperors, gods of land and grain, mountains, rivers, seas, the north

* The greatest of these, called the "Transit River," six hundred and fifty miles in length, was completed in the fourteenth century, and with the rivers it connects, furnishes a medium of continuous navigation from Peking to Canton.

pole, and many other things. The emperor is himself an object of religious homage.

The teachings of Confucius are not a religion. He was merely a moral philosopher, and his writings consist of moral, economical and prudential maxims. He has nothing definite to say of gods or superior powers, or of the future destiny of the soul. The learned men of the empire treat him and his works with extraordinary veneration, and worship his tablet. But as departed spirits in every household are objects of adoration in like manner, these ceremonies cannot be said to imply divine honours, and the great mass of the people have little to do with them. Office-holders and office-seekers, the literary classes and "leading men" are their chief patrons. The study of the classical writings is more general.

Another class, of great pretensions, but small in number and influence, are the Rationalists, whose writings deify Reason as the source of all things, and prescribe retirement and contemplation as the means of obtaining happiness and wisdom. But the votaries of Reason have degenerated from these heights of abstraction to the pursuit of astrology, necromancy, and quackery. The only priesthood of much authority with the people is that of Boodh, and Boodhism is regarded as the dominant faith among the great body of Chinese. In general, however, and using the word with propriety, they have no *religion*. They have no conception of a supreme Deity, and no distinct ideas of the life after death. But unable to nullify the constitution of human nature, they fear while they do not know, and are ready to propitiate by sacrifices any superior power. Their dark imaginations conceive an infinite number of spirits in the earth, the air and the waters, gods of the mountains and valleys, of the house and the way-side, of the day and night, of knowledge, industry and art. Especially do they revere the spirits of deceased ancestors. Every grave is an altar, and daily household prayer goes up to invoke the favour of departed parents and remoter kindred. This custom, so hallowed by affection, like the invocation of saints and intercession for the dead in the Romish church, perverts the deepest sympathies of nature to the support of a soul-destroying idolatry. The state worship of nature, the writings of philosophers, the abstractions of the rationalists, the gross atheism of the Boodhists, together conspire to banish the knowledge of God, while all that is refining and elevating in fallen humanity is enlisted to sanctify the worship of the creature.

The Chinese do not adore deified sensuality or cruelty. Human sacrifices, bloody tortures, polluting rites, that have done so much to degrade heathen nations in ancient and modern times, have no place in their system. Like all pagans they are vicious, but they do not justify, much less reward and honour, vice. Not having the law, they are a law unto themselves, by which they are condemned. Compared with other heathen, they are worthy of much admiration, but all their power and progress only give new emphasis to the exclamation of the sage poet:

“ * * Unless above himself he can
Erect himself, how poor a thing is man!”

In view of the uncertainty that rested on his prospects, arising from the hostility of both English and Chinese at Canton, and of the Portuguese at Macao, Mr. Morrison advised against sending any more missionaries. He lived retired, and passed as an American. Quiet movements appeared to be the only practicable ones. But he recommended an exploration of Malacca and Penang, with reference to the Chinese settled there, and also to the Malays. Toward the close of 1807 he found that the American gentlemen who protected him were a little uneasy at his identification with them. To remove difficulty from this source, and at the same time increase his familiarity with the language and people, he boarded himself, assumed the native costume, dined with his teacher, and associated almost exclusively with the Chinese. But he found that this course was prejudicial to his health, without increasing his usefulness or aiding his object, and subsequently abandoned it. However mistaken his policy might have been, it was a mistake on the side of self-denial, and showed his readiness to become all things and endure all things, if so he might advance the important interests committed to his charge.

As he made progress in his studies, the English residents at Canton began to show more sympathy and respect for him, and by procuring books and in other ways, endeavoured to aid him. His absorption in study made it impossible for him to attempt preaching or any other direct missionary work, but he taught his servants to observe the Lord's day, and then instructed them, so far as his knowledge of the language permitted, and as he could gain their attention in the truths of Christianity. But close application to study, extreme economy which he practised to save to the society,

as much as possible, the great expense of living at Canton, and anxiety with respect to the chances of his being permitted to remain there, preyed upon his health, and in a great degree unfitted him for labour. By medical advice he removed to Macao in the summer of 1808, where he remained three months. His health was much improved, and he returned to Canton, but the English were all ordered from that city, and he again took refuge at Macao. The trouble originated in the sending of a squadron by order of the East India Company, to defend Macao against an expected attack of the French. Macao is held by the Portuguese, not as an independent possession, but at the will of the Chinese government. This fact was either not known or not duly considered by the governor-general in sending the expedition; the Chinese resented the imputation, that they could not defend their territories against the French, and all commerce with the English was suspended till the troops were withdrawn.

At Macao, he plodded on in his studies with unyielding industry and the most watchful circumspection. That he might perfect himself in the language, he used it as much as possible, so that even his secret prayers were uttered in broken Chinese. Under the Portuguese dominion, he had to guard against the hostility not only of the Chinese, but of bigoted Romanists. For this reason, he ventured out of doors as little as possible. The first time he walked in the fields near the town, was on a moonlight night, escorted by two Chinese. This mode of living injured his health, so that at last he could hardly muster strength to walk his room with comfort. Under all these disadvantages, aggravated by his loneliness, he yet made encouraging progress. At the close of 1808, he had prepared a Chinese grammar, had commenced a dictionary, and prepared a part of the New-Testament for the press.

In the beginning of 1809, he formed the acquaintance of Dr. Morton, a gentleman from Ireland, who, with his family, resided at Macao. Their society was a great relief to his mind, and was connected with an important change in his life. He found the son of Dr. M. much interested in the subject of religion, and with Miss Morton, the eldest daughter, he contracted an intimacy that led to their marriage, a union the more endearing because she was his spiritual child. The difficulty of residing at Macao was so great, that he was contemplating a removal to Penang, when he was appointed by the factory of the East India Company their Chinese

translator, at a salary of five hundred pounds per annum, a high compliment to his attainments, and a security against disturbance in his work from any quarter. At the same time, it removed from his mind the harassing anxiety which the expense of his mission to the society had hitherto occasioned. By this event, the permanence of his labours and of his usefulness became secure, and the remainder of his life was rendered comparatively easy. There still remained, indeed, the disheartening toil of acquiring such a language as the Chinese, a "never-ending, still-beginning" task; a language most ingeniously combining an almost hopeless complexity, with the utmost barrenness, requiring years to master its use, and furnishing but a sorry medium for the communication of spiritual truths when mastered. And there was the yet more hopeless effort (to the eye of man) to supplant the hostility of idolaters, aggravated by their supercilious contempt and narrow hatred of all foreigners. But what he could not do by himself, he believed, as he told the skeptical merchant of New-York, that God would do for him.

Besides instruction in the language, his assistants undertook to read with him the four books of Kung-fu-tsze, or Confucius, of whom he expresses the following judgment: "He appears to have been an able and upright man; rejected, for the most part, the superstitions of the times, but had nothing that could be called religion to supply their place. On the relative duties between man and man, he found himself able to decide; and on these, his disciples say, he dwelt: respecting the gods, he was unable to judge, and thought it insulting to them to agitate the question, and therefore declined it. All his disciples now affect to despise the two religious sects of Foh (the Boodhists), and Tau (the Rationalists), yet feeling the defect of the cold system of Kung-fu-tsze, they generally practise the rites prescribed by one or both of these sects." These studies were prosecuted with great secrecy. The Chinese government are watchful to prevent foreigners from possessing their books, and whenever visited by the viceroy or any of his officials, the precious volumes were required to be hidden. The lack of Christian friends, after the departure of his parents-in-law, concurred with other causes to make his situation lonely. Mrs. Morrison spoke Portuguese, but the Roman Catholics of Macao shunned them. The clergy dissuaded the natives under their influence from visiting the "heretical missionary." One of them replied to

such a caution, that "he saw nothing bad about the missionary; the only remarkable thing about him, was his strictness in keeping the *die dominica*,"—the Lord's day. Even the English residents did not find in the elevated piety of Mr. Morrison, much to attract them, and he mingled little in their society.

The office he held had its advantages, but was also the source of many trials. It interrupted his labours, and broke in upon his domestic life, when to leave his home was doubly hard. His wife was afflicted in the year 1810 with a disease that was pronounced incurable, but she gradually recovered a measure of health. Their first-born son was laid in the grave during the same period. During this year, he became satisfied that the version of the Acts of the Apostles, which he had transcribed in London, was sufficiently accurate to justify its publication, with a few amendments. This he effected, and an edition of one thousand copies was printed. In the course of the next year, he prepared a version of Luke, and a tract, entitled, "The Divine Doctrine of the Redemption of the World." His Chinese Grammar was forwarded to Bengal, to be printed at the expense of the East India Company, but for some reason it remained in manuscript three years. A catechism was also compiled, and he continued his preaching on Sundays to the natives in his own household, who listened "with decency and seriousness." Amid his toils and hardships, he looked to his friends in England with earnest sympathy, but without envy or repining. "From our solitary exile," he writes, "we look on our native country, and rejoice to hear of all the busy and useful labours of happy Christians there. We would not envy you, but rejoice in your joy. We long for some of your happy society. But whilst I express these wishes of my heart, I do not repine against the disposals of our Lord. No, I bless his holy name, that he has called me to the field of labour in which I am placed. My only source of regret is, that I cannot, or rather that I do not, serve him better."

The Chinese government, excited, probably, by some movements of the Jesuits,—for of Mr. Morrison's proceedings they could have had no knowledge,—issued an edict in 1812, denouncing death on propagators of Christianity, and banishment or imprisonment on such as should embrace it. In communicating this to the Missionary Society, Mr. Morrison remarked: "You will see, that to print books on the Christian religion in Chinese, is rendered a capital crime. I must, however, go forward, trusting in the Lord. We will scrupu-

lously obey governments, as far as their decrees do not oppose what is required by the Almighty: I will be careful not to invite the notice of government." The directors encouraged this determination, and further to strengthen him, appointed Rev. W. Milne, as a colleague in the mission. The threats of the government did not prevent the occasional distribution of Scriptures and tracts, which were read with avidity, and in one instance he learned that a very vicious man, who had formerly professed the Roman Catholic faith, wholly reformed his life, from the casual perusal of a tract which he had picked up; and his little domestic congregation, eleven in number, gained so much knowledge of the truth, as to become perceptibly ashamed of idol-worship. By degrees, two of them began to manifest a deeper interest in the truth and in the family-worship, and in November, one of them, named A. Fo, professed his belief in Christ, and desired baptism, but in private. Though Mr. Morrison did not clearly see it to be his duty to comply with the request, yet the circumstance was a most grateful encouragement to his feelings.

Mr. and Mrs. Milne arrived at Macao on the 4th of July, 1813, and their presence was to the lonely missionary family a source of great present and anticipated happiness, but it was soon dissipated. The Portuguese authorities were under the absolute dictation of the Romish bishop and clergy; these had already taken umbrage at Mr. Morrison's proceedings, but his position in the employ of the East India Company made it impossible to meddle with him. No such defence existed for Mr. Milne, and he was ordered to leave Macao in eighteen days. Mr. Morrison thought that the agents of the Company treated him unkindly in declining to put forth their influence to allow him an associate, but in truth they had barely tolerated his missionary efforts, which they deemed hardly consistent with the duties of his appointment, and were at no pains to aid or countenance them. Mr. Milne removed to Canton, where he could communicate with his colleague occasionally, and pursued the study of the language.

Mr. Morrison completed the translation of the New-Testament in September. During the autumn he was depressed in spirit at the seal which was put on the free proclamation of the truth. "It is my heart's wish," he wrote, "to go away to a more comfortable residence, where freedom may be given to communicate fully and publicly 'the good tidings.' I have a strong impression on my mind that Java would be a better place than this for our mission."

The more active hostility of the government, in the following year, led to the further consideration and the partial adoption of this policy. The hong merchants disclosed his name to the government, with the fact that he had acquired the language, and that all the official communications of the English were prepared by him. The arrest of his assistants was ordered, and he was obliged to send them away. The printing of the New-Testament was carried forward with the utmost secrecy, and he spent four months at Canton, instructing Mr. Milne in the language, at the expiration of which an exploration of the Chinese Archipelago was decided on, that ultimately resulted in founding the mission at Malacca. Mr. Milne was dispatched on this errand with a quantity of books for distribution, and having accomplished the main objects of his voyage, returned to Canton in September, 1814. During his absence, Mr. Morrison prepared and published in pamphlet form an outline of the Old-Testament history, and a small collection of hymns for the purposes of worship. An edition of the New-Testament in duodecimo form was also resolved upon, not only for greater convenience of distribution, but also for the security of a second set of blocks, to guard against the contingency of the loss or destruction of the other. The expense was borne by a bequest from W. Parry, Esq., of the East India Company's Factory at Canton.

From his first arrival, Mr. Morrison had in view the preparation of a Chinese dictionary, and had prosecuted the work from time to time as occasion served. The magnitude and expense of the publication placed it beyond the compass of his individual means, and made its assumption by the Missionary Society a matter of doubtful propriety. The East India Company, with a liberal appreciation of its value to the public, offered to print it, and a press was sent out for this purpose. Mr. Thoms, the superintendent of the press, was able, and showed a readiness to render aid to the mission in the publication of scriptures and tracts. This year was made memorable by the evident conversion of the first Chinese under Mr. Morrison's labours, Tsae A. Fo, previously mentioned, a man twenty-seven years of age, who had been six years under the influence of Christian instruction, but was more especially impressed by reading the New-Testament, the printing of which he superintended. Mr. Morrison thus notices the event in his journal: "July 16, 1814.—At a spring of water issuing from the foot of a lofty hill on the sea-side, away from human observation, I baptized, in the name of the

Father, Son and Holy Spirit, the person whose character and profession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit! May he be the first-fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come!"

The book of Genesis was translated and printed in the beginning of the year 1815. It was now decided that the very limited opportunities of usefulness enjoyed by Mr. Milne at Canton were insufficient to justify his continuance there, and he proceeded to Malacca, at which station the residue of his valuable life was spent in forwarding the mission among the numerous Chinese emigrants that inhabit the Malayan peninsula. Another separation, more painful still, embittered this year. Mrs. Morrison had been for some time indisposed, and a change of climate became necessary. She accordingly embarked for England with her two children, leaving her husband, whose sensibilities, though never paraded before men or on paper, were very tender, to spend six years alone, labouring without earthly support or sympathy nearer than the opposite hemisphere.

The publication by the Missionary Society of Mr. Morrison's determination to continue his religious labours, notwithstanding the imperial edict against Christianity alarmed the Directors of the East India Company. Losing sight of the fact, or perhaps not having at all understood that Mr. Morrison was unknown to the government, whose decree had direct reference to the Roman Catholics, the only Christians known to the authorities, they dreaded the effect of having a missionary identified with the Company's service, and ordered his dismissal, with the payment of four thousand dollars as an acknowledgment of their indebtedness to him during the term of his engagement. But the Company's agents at Macao, while making no open resistance to the orders they received, felt so strongly their need of his assistance, that they continued to employ him confidentially, and he was of essential service in some perplexing negotiations with the provincial government. He also received an appointment from the British government as secretary to Lord Amherst, commissioned on an extraordinary embassy to the court of Peking. He went to the capital in the suite of the ambassador, and enjoyed the opportunity of extending his acquaintance with the character and manners of this extraordinary people.

The embassy came to nothing, for a reason that curiously illustrates the fashion in which the emperor is imposed upon by his ministers. Lord Amherst and suite arrived at Peking after travelling all night, and was summoned to an immediate interview with the emperor, but excused himself on the ground of extreme fatigue, and begged that the audience might be postponed. The minister, perhaps fearing that the true excuse would not be satisfactory, improved upon it by averring that the ambassador was so ill as to be unable to move. His majesty was concerned at this information, and sent his physician forthwith to examine and relieve the patient. Of course no such serious indisposition was ascertained. The emperor thought himself imposed upon by the foreigners, refused to permit an interview, and though he punished the guilty minister on discovering the facts, thought it beneath his dignity to retract his refusal. Lord Amherst was very respectfully and ceremoniously bowed out of the "middle kingdom," the only atonement that was made for the rudeness of his original repulse.

In 1817, Mr. Morrison thus reviewed the labours of ten years: "To learn the language, and by degrees render the sacred Scriptures into Chinese, was the object which we immediately contemplated. Your mission to China now possesses considerable knowledge of the country,—the character of the people and the language. It is furnished with instruments with which to begin the more spiritual part of its labours. The New-Testament is rendered into Chinese, has been in part put into circulation, and will, we trust, produce salutary effects, for the 'word of the Lord shall not return to him void.' An important and promising branch of the mission has been established at Malacca; and from thence divine truth has, by means of the press, been diffused amongst those who read and speak Chinese, to a considerable extent. Two persons have renounced idolatry, and professed faith in our Lord Jesus. Let us not be ungrateful. We, or our successors, shall see greater things than these if we faint not." Besides the works enumerated, some progress had been made in the translation of the Old-Testament, in conjunction with Mr. Milne, the morning and evening prayers of the church of England were translated, together with the tracts heretofore mentioned. Concerning these prayers, he remarks that the natives needed helps to social devotion, and adds: "The Church of Scotland supplied us with a catechism,—the Congregational churches afforded us a form

for a Christian assembly,—and the Church of England has supplied us with a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of no party. We recognise but two divisions of our fellow-creatures,—the righteous and the wicked,—those who fear God, and those who do not; those who love our Lord Jesus Christ, and those who do not. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen and Amen!"

A detailed review of the first ten years of the mission, enlarged by Dr. Milne, was printed at Malacca. Mr. Morrison also published a work entitled "*Horæ Sinicæ*," upon China and its literature, and made some progress with his dictionary. These labours attracted the attention of learned men in different countries, who opened a correspondence with him on philological and other subjects in the sphere of his researches, and prompted the University of Glasgow to confer upon him the merited honour of Doctor in Divinity. The foundation of the Anglo-Chinese College at Malacca was a consummation devoutly rejoiced in by Dr. Morrison, who contributed from his own slender means one thousand pounds towards the erection of the building, and one hundred pounds per annum for five years towards its support, besides valuable books for the library.

On the 25th of November, 1819, Dr. Morrison had the happiness of writing: "By the mercy of God, an entire version of the books of the Old and New Testaments, into the Chinese language, was this day brought to a conclusion." Of this work, twenty-six books of the Old Testament were prepared by himself, the residue by Dr. Milne; the New-Testament, except the book of Acts and the Epistles of St. Paul, which were revised from the version by an unknown hand in the British Museum, was his own production. He was aware that no single scholar could make a standard version, and contented himself with the humble confidence that his work was sufficiently exact to be intelligible, and the hope that, like the early translations of Wickliffe and Tyndale into English, with which he compared it, his version might be the forerunner and a valuable aid to future and more perfect editions. With this and his dictionary, the most necessary and important part of which was completed, he might have felt that his duty was accomplished, but he was not the man to retire into ease or idleness, while life and strength were given him to persevere in efforts for the evangelization of China.

His family rejoined him, after an absence of six years, in August, 1820. But their reünion was but for a brief interval. Mrs. Morrison died suddenly in June of the following year, and his children were sent to England, leaving him once more solitary, his loneliness made all the more oppressive by its contrast with the domestic and religious enjoyments he had experienced during so many years, interrupted, it is true, by absence, but ever cheered by the hope of their renewal. The next year another bereavement, and one in which the entire Christian community deeply sympathized, fell on the mission,—Dr. Milne was no more. He felt the loss more deeply than he could express, and received the affliction as a call to gird himself for more active exertion in the work they had prosecuted in common, with such unity of spirit. But difficulties between the English and Chinese withdrew him in a greater measure to the irksome duties of an official interpreter, and before these were brought to a conclusion, a great fire, more destructive, he remarks, than that of London in 1666, devastated a large section of Canton, consumed the foreign factories, and greatly hindered him in his labours.

He took an early opportunity to visit Malacca, to examine the state of that branch of the mission. The expedition occupied the first six months of 1823, and in the course of the voyage he assisted in laying the foundations of an institution at Singapore, similar to the college at Malacca. Liberal aid was given by the government, and he himself gave a considerable sum towards the object, but after three or four years of mismanagement, it was suspended, and the investment lost. At Malacca he was abundant in labours, preaching teaching, consulting with his colleagues, and making valuable suggestions on the conduct of the mission. After his return to Canton, he found himself so much reduced by exhausting toil, that he decided on accepting the invitation, extended some time before by the Directors of the Missionary Society, to visit England. He accordingly set sail in December, 1823, and arrived once more in his native land in the following March.

His reception was more enthusiastic than he could have hoped. Not only the various benevolent societies, whose almoner he had been, but other public bodies and distinguished personages, united to testify their veneration for the translator of the Bible into the language of nearly half the human race. The king received him with marked attention, and when he preached in Newcastle, his native town, crowds thronged to hear him, and multitudes found it

impossible to get within the sound of his voice. But he came home for other objects than merely to be caressed and to make a sensation. He visited Scotland, Ireland and different sections of England, to excite and deepen interest in his mission, published several essays on Chinese literature, and gave special attention to the formation of the Universal Language Institution,—intended to teach all the languages of the earth as far as teachers and books could be procured, as auxiliary to the different missionary organizations. It was commenced under favourable auspices, but was short-lived. The public interest in it declined, and its failure was one of the first items of intelligence he received after his return to his duties abroad. The disappointment was great, but the opinion is now settled, that the acquisition of any language can be best secured among the people who speak it,—an opinion which it is strange Dr. Morrison should have missed of,—considering his own slender success in studying Chinese in London. Various circumstances protracted his stay in England till the spring of 1826, during which period he married a second time. Before his return, he asked of the Directors of the East India Company, according to official etiquette, permission to resume his residence at Canton, and to take his two children with him. The Directors, in that narrow spirit which generally characterized their dealings with him, though chequered by frequent acts of impulsive liberality, refused leave to take the children, and limited his service to three years. The first of these resolutions was retracted, so that he was spared a separation from his family; and the second, like a former determination of the same kind, was ultimately disregarded, his services being altogether too valuable to be dispensed with.

From his arrival at Macao in September, 1826, to the conclusion of his labours, there was little to diversify the course of his life. The advent of two fellow-labourers from the United States, in 1830, was a source of peculiar gratification. He had corresponded on the subject, and it was at his instance that the American Board took measures for founding their mission in China. The obstacles in the way of oral instruction were still in force, and the most efficient means of evangelization were necessarily postponed till a later period, when the opening of the ports of China to the commerce of the world, with a guaranty for the toleration of Christianity, gave to the Christian world free access to those benighted millions. Morrison “died without the sight” of this auspicious event, but he was

assiduous in that department of effort which remained open to him, the circulation of books. He composed tracts, and gave particular attention to a commentary on the Bible, portions of which were published in four volumes, under the title of the "Domestic Instructor." He also did much, as he found opportunity, for the welfare of European and American residents, especially seamen, to whom he preached as regularly as circumstances admitted. In 1833 the Portuguese were offended at some of his publications, and prohibited further printing in his house, but happily there was a sufficient stock of publications already on hand to enable the distribution to go on during the suspension of the press. Thus he continued, cheerfully tasking his energies in every work that promised benefit to his fellow-men, regardless of his own infirmities, till the summer of 1834, when he found himself much weakened by his toils. The expiration of the charter of the East India Company, and its renewal on terms that involved a radical change in the conduct of affairs at Canton, gave such an aspect of instability to all his arrangements, that he again sent his family to England. The British government required of him the same service that the Company had done, multiplied by the changes that took place in administration. He executed his augmented duties with cheerfulness, with evidence of increasing weakness, though without apprehensions of immediate danger. But a fever set in, which baffled medical skill, and on the first of August, 1834, he breathed his last. His body was followed to its last resting-place by the European residents with every testimony of respect which the occasion demanded. A monument with an appropriate inscription commemorates his labours and virtues. A more suitable memorial exists in the "Morrison Education Society," formed after his death, with a liberal endowment, which still exists, to diffuse the savour of his example, and to do its part in the work of elevating the people for whose welfare he spent his laborious life.

To spend twenty-seven years in laying a foundation without the hope of seeing a superstructure,—in forging weapons which must be bequeathed to others for use,—would seem to be an arduous and disheartening lot. Such was Morrison's. He knew that such it would be when he first entered upon it, but was not discouraged at the prospect. He felt its hardships very sensibly in its progress, but, though sad, never fainted. It was, as it seemed, the post of duty, and he was content to wait for his reward when the fulness of time should come, if he might see it in time, and if not, when

eternity should reveal it. And he gained more than he had reason to hope. He was permitted to gather into the Christian church ten sincere converts, to ordain one of these to the work of the ministry, and to rejoice in the assurance that his work had an indestructible vitality communicated by the Spirit of the Lord. For such an enterprise he had rare mental and moral aptitudes. With nothing brilliant or showy, he possessed a strong and sinewy intellect, unusual powers of concentration and perseverance, a calm and sagacious judgment. He could labour strenuously without discouragement, to the end which his judgment had determined, and if his projects failed, it was never through his own default, but for want of coöperation. His piety was deep, thorough, all-pervading,—the guiding principle of his life, which was singularly pure and blameless. It was a good providence that gave such a pioneer to the enterprise of Protestant missions in China, and whenever the millions of that idolatrous empire are brought into subjection to the only living God, it will be acknowledged by all, that of human agency in their redemption, the first place belongs to MORRISON.

WILLIAM MILNE.

WILLIAM MILNE was born in the parish of Kennethmont, Aberdeenshire, Scotland, in the year 1785. His father died when he was but six years of age, and he was brought up by his mother in humble circumstances. He received the education common to those of his condition in Scotland, and had a noticeable predilection for books, but his religious culture was neglected, and his habits were far from exemplary. "In profane swearing and other sins of a like nature," he says, in the narrative he gave of his early years, "I far exceeded most of my equals, and became vile to a proverb. I can remember the time when I thought that to invent new oaths would reflect honour on my character, and make me like the great ones of the earth." This self-accusation was confirmed by one of his neighbours, who spoke of him as "a very *deevil* for swearing." A habit so unusual among the Scottish peasantry must have been acquired from such great ones as have too often represented England on their travels and made profane oaths among the first rudiments of the English language mastered by French and Italian boys. He read the Bible reluctantly and from constraint, and learned the Assembly's Catechism by heart, from a desire to be equal with his neighbours and to avoid the displeasure of the parish clergyman. He sometimes said his prayers at night, "for fear of the evil spirit," against whose influence he believed his prayers to be an effectual security. Yet it is plain, from his account of himself, that his mind apprehended and his conscience felt the truths of the Bible, while he was outwardly defying them. As early as his tenth year, when alone in the fields, the thought of eternal punishment for sin struck him with such force, that he was constrained to pray, and form resolutions of amendment. These impressions wore off, and his resolutions were forgotten. He aspired to come a leader in vanity and gayety, hoping to attain this distinction before his sixteenth year.

Better things were designed for him. At the age of thirteen, a partial change was effected in his deportment by the reading of

religious books, the example of two pious persons in the family where he resided, the dread of death, and the impressions produced by vivid representations of the sufferings of Christ in sacramental addresses. Though he had very inadequate ideas of his own character and duty, the change was manifestly for the better. He was led to the practice of secret prayer, the reading of the Scriptures, and more diligent improvement of the means of grace. By attendance at a Sabbath-school, his knowledge of evangelical truth, and his conviction of its importance, were increased. He began family worship in his mother's household, and held meetings for prayer with his sisters and other children. There was an element of seriousness in all this, of which he was not immediately conscious, but he was not permitted to be long in darkness. At the age of sixteen, the time he had fixed for the consummation of his aspirations, he was providentially removed to a place where he had the privilege of conversing with pious persons, who exerted themselves to direct his attention more intelligently to his religious interests.

One of these deserves particular mention, as the chief instrument of his conversion. Adam Sievwright was a poor basket-maker but had a wealth of spiritual knowledge, which imparted to his character and to his humble dwelling a more than earthly dignity. At the hour of family devotion he was accustomed to make some remarks on the passage of Scripture read, to prepare his children's minds for the solemnity of prayer. To young Milne, who was sometimes present, the pious cottager uttered seasonable exhortation. The beauty and excellence of religion, as exhibited in this household, captivated his heart. His occupation as a herdsman gave him ample opportunity to read while in the field tending his flocks. One of his favourite books was "The Cloud of Witnesses," an account of the persecution of the Scottish Covenanters. "Often," he says, "have I sat on the brow of a hill, reading the lives of the martyrs, mirroring their patience and fortitude in suffering; and seeing them 'precious' their enemies by the blood of the Lamb and by the 'word' of their testimony, I longed that God would, some time or other honour me thus to confess his name, and bear my testimony to the truth." From these dreams he was shortly awakened. His venerable friend recommended to him the reading of Boston's "Fourth State."*

* We have seen in the life of Judson the same work, in another sphere, the instrument of bringing to the knowledge of the truth one whom God selected as "a chosen vessel to bear his name before the Gentiles."

He had scarcely begun it, before his real character and condition were revealed to him, and he was filled with anxious concern. Under the weight of these feelings he prayed, as often as *ten or fifteen* times in a day, attended meetings for prayer, and sought spiritual conversation. A clear exhibition of the gospel, not long after, in a sermon by Rev. Mr. Cowie, of Huntley, opened to his view the way of reconciliation, and he earnestly devoted himself, thenceforth and for ever, to the service of God. His religious growth was visibly rapid. A change of residence brought him into a family where religion was not honoured, but he "witnessed a good confession." By his influence family-worship was established, and he had reason to hope that his master and mistress became true followers of Christ. A person who visited there occasionally, being rebuked by him for profaneness, received impressions that never left him till he was led to embrace and profess the gospel.

In the activity with which the young shepherd-boy, in humble poverty, but with the simplicity and fervour of true piety, laboured for the salvation of others, was manifest the spirit that afterwards led him to devote his life to missionary service. He took an active part in Sabbath-school instruction, and, to qualify himself for his duties, cultivated a profoundly devotional spirit, the power of which was felt by his pupils and by all who knew him. He established prayer-meetings in destitute neighbourhoods, and went from house to house in company with a few young men who partook of his spirit, conversing and praying with the poor. He was habitually about his Master's business, and was thus qualified, when the way was providentially opened for a wider and more commanding sphere of usefulness to mankind.

At the beginning of the present century, the missionary spirit had less influence in Scotland than in England. The established church lent no cordial approbation to the enterprise, and some of the Presbyterian Seceders were prejudiced against it. Young Milne was connected with a congregation of the body known as the Anti-burghers, who entertained a strong aversion to the London Missionary Society. Happily, the church at Huntley, under the care of Mr. Cowie, was in truth what it was called by way of reproach, "a missionary church." Its members were scattered among many parishes, through which they diffused the spirit cherished by their pastor at the cost of his influence and ultimately of his denominational standing. Milne thus became familiar with what was doing by various

bodies of Christians for the world's conversion, and, as might be expected, felt a lively interest in the subject. At first, the idea of engaging personally in the work did not occur to him,—how should it? His condition in life authorized no sober expectation, however it might be fitted to nourish dreams, of such high achievement.

About the twentieth year of his age, however, he was one day conversing with a Christian friend, who remarked that his brother contemplated engaging in missionary service. The information awakened in his breast such queries as these: "Will this man's salvation be a greater wonder than mine? Or can his obligations to the riches of redeeming grace be greater than mine, that he should desire thus to honour God, while I continue satisfied in a state of inglorious ease at home?" The questions of his fitness and his call to the work caused him much perplexity, but after prayerful deliberation and consulting with judicious friends, he offered himself, in 1808, to the London Missionary Society. The Directors appointed a committee of ministers at Aberdeen to examine him, and decide on his qualifications. Having laid before him the nature of the missionary work, with such detail as to aid him in forming an intelligent determination, they gave him further time to consider. Their first impression was that he *would not do*, and one minister proposed to him that he should go out as a mechanic rather than as a preacher. To this Milne promptly replied, "Anything, anything,—if only engaged in the work. I am willing to be a hewer of wood or a drawer of water, in the temple of my God." They decided to accept him, and he was sent to the Missionary Academy at Gosport, under the direction of Rev. Dr. Bogue.

The rules he drew up for his own guidance while at Gosport indicate his eminently devout, conscientious and diligent spirit. First assigning ample time for his own personal improvement by study and prayer, then setting apart seasons for religious exercises in behalf of his friends, not forgetting the care of his bodily health, he further resolved to seek opportunities of usefulness,—to his fellow-students by conversation, to families in the neighbourhood by visits for prayer and exhortation, and to friends at a distance by correspondence. There is evidence that these resolutions were not inconsiderately made, in the first flush of a new pursuit, to be neglected when the novelty of his situation wore off. In truth, they were but the application in his present circumstances of principles which had guided his conduct in other scenes,—the same princi-

ples which directed his strenuous labours after he entered on missionary work.

The decision and energy with which he carried his plans into effect were blended with humility and jealousy of self. In a letter to his mother, he says: "I have been sent out twice to preach. *I hope you will not spread that abroad*, unless to particular friends who will 'help together by *prayer* for me.' I love the work with all my heart, but I feel myself unworthy of it and unfit for it." The concern he manifested lest the spirit of study should expel the spirit of piety may also be noted. "I find—that it is very difficult to maintain a lively sense and impression of the truth on my heart in the midst of study." "I find, by experience, that it is not change of place nor employment that increases a Christian's spirituality of mind; but fresh, and confirming, and sanctifying discoveries of the greatness and glory of the Truth." "Pray for me—that I may have grace to think for God,—to speak for God,—to write for God,—to live only and die only for God. May this be your portion also!" But his piety did not, as we have seen, expend itself in contemplative devotion. Among other labours undertaken by him, the Ross-shire militia being stationed at Gosport, as he found among them some pious persons, he set them to form a congregation, and preached with such effect that Dr. Bogue was privileged to welcome fifteen to a public profession of faith.

While thus solicitous for his moral and spiritual improvement, he pursued his studies with diligence, and made very rapid progress in the learned languages. At the close of his studies, he was recommended by Dr. Bogue, and appointed by the society as the colleague of Dr. Morrison in the China mission. So greatly, as his course in that responsible station more abundantly showed, did those men misjudge who feared that he "would not do" for ministerial service. He was ordained in July, 1812, and sailed in September of the same year. He was married in the interval to Miss Rachel Cowie, daughter of Charles Cowie, Esq., of Aberdeen, a lady possessed of excellent sense and discrimination, a cultivated mind, earnest piety, and devotion to the missionary work. They reached the Cape on the 1st of December. During the pause in their voyage, they took the opportunity to visit the Moravian mission, and Mr. Milne made some inquiries concerning Madagascar, with a view to the establishment of a mission there. From the Cape they sailed for Mauritius. Being unable to preach much on board ship, Mr. Milne spent his

time chiefly in studying Chinese from an elementary work by Dr. Marshman, of the Serampore mission. At the Mauritius he prosecuted his researches with reference to Madagascar, and drew up the original plan on which the society afterwards founded their mission to that island. During the remainder of the voyage, finding himself unable to effect much in the unassisted study of the language, he turned his attention to the character of the people, and it is the testimony of Dr. Morrison that "few have made such rapid progress in a comprehension of the opinions of the Chinese."

On arriving off Macao, a view of the shores of China led him to renew his appeals to his friends in Scotland on behalf of the mission. But with his habitual desire for immediate usefulness, he made it his first duty to write a fervent farewell letter to the mate of the vessel, a young man for whose spiritual welfare he had felt concerned, and whom he could not leave without a final appeal to his conscience and heart. Soon after landing, he found that his expected association with Mr. Morrison would not be permitted. The Portuguese governor of Macao, in his zeal for the Church of Rome, peremptorily ordered him to depart, and he was obliged to go to Canton, leaving his wife in the family of Mr. Morrison. He was permitted, however, to visit Macao when his affairs required it, without impediment from the governor or the people. At Canton he pursued the study of the language, though under disadvantage, without the expected aid of Mr. Morrison, yet with such success that in three months he was able to speak and write it a little. He also preached on Sundays to a few English and Americans, "the first English preaching, I suppose," he remarks, "that was ever at Canton."

At the close of the year 1813, Mr. Morrison having completed a version of the New-Testament in Chinese, and several tracts, it was resolved to print an edition of the former, a catechism and a tract, and to despatch Mr. Milne on a voyage to the principal Chinese settlements in the Malay Archipelago, to circulate these works; to procure such information as to the Chinese population of these colonies as would aid in directing efforts to introduce Christianity among them; to inquire what facilities existed in Java and Pinang for printing in Chinese; and to seek out a secure retreat where the chief-seat of the China mission could be fixed, so as to place its most important operations beyond the interference of a hostile gov-

ernment. The enterprise was an embarrassing one to him, for he had spent not more than six months in the study of the language, and could only speak it imperfectly. He committed to memory a volume of dialogues in Chinese and English, prepared by Mr. Morrison, which he found of great benefit. With this imperfect preparation, and a teacher who knew nothing of English, he set sail in a vessel bound to Java. There were four hundred and fifty Chinese emigrants on board, among whom twenty-five copies of the New-Testament and some tracts were distributed. At Banca, where many Chinese were employed in the tin mines, some tracts and Testaments were circulated, and others left with the British Resident for distribution. On arriving at Batavia, he was received with great kindness by the governor, Sir Stamford Raffles, and other gentlemen. Governor Raffles furnished him with the means of travelling at the expense of the government through the interior and eastern part of the island, and gave him letters to the principal British officers and native princes in the settlements through which he would pass. Boxes of books were sent round by sea to the chief eastern ports, and a quantity taken in his carriage for distribution in the small Chinese settlements in his way. He visited the principal towns where most of the Chinese reside, and passed over to the adjoining island of Madura, where there were several of their settlements. Leaving Java, he proceeded to Malacca, where he remained a week. He took pains to put the books he brought with him in a train for thorough circulation, and had printed at Java and Malacca eighteen hundred copies of the first chapter of Genesis, three hundred copies of a tract and one thousand of a handbill, besides a farewell address of his own composition. He likewise forwarded some Testaments and tracts to Pinang and other islands, which he was unable to visit. It was not supposed that any immediate effect would be produced by this distribution of books, but if only a few were enlightened by their perusal, it was thought that the labour would be repaid. Having accomplished the main purposes of his visit, he returned to China, where he arrived on the 5th of September, 1814, with some reason to hope that his being prohibited from remaining at Macao would, contrary to its intended effect, "turn out for the furtherance of the gospel."

During the greater part of the following winter Mr. Milne remained at Canton, pursuing the study of the language. He likewise composed a treatise on the Life of Christ, which was printed in February,

1815, and widely dispersed. He speaks of the style as inferior, but he was gratified to find that it was understood by the lower classes, and read with interest.

As it was impossible for him to remain at Macao for any length of time, and it was uncertain how long his colleague would be tolerated there,—considering, also, the difficulty of carrying forward the printing and other important departments of labour in security,—it appeared necessary to fix on a new station. Malacca was selected, as a favourable point for communicating both with Canton and with the most important places in the Chinese Archipelago, and as a central station from which to plan and execute missionary enterprises in all the region lying between Bengal and the China Sea. The authorities there were well disposed toward the mission, and though the station must be established on a small scale, and advance very gradually, it was determined to occupy it at once. Mr. Milne accordingly made immediate arrangements to remove thither. The plan on which the station was projected was large and comprehensive. It was resolved to establish a Chinese free school, with the ultimate purpose of founding a higher seminary to train pious natives for the Christian ministry; to issue a Chinese periodical, combining the diffusion of general knowledge with that of Christianity; to commence the printing of the Scriptures and other religious books, with such publications in English as might tend to aid the progress of the missions. Though the design had primary reference to the Chinese, it was not limited to them, but provision was made for the Malays and other tribes inhabiting the extensive region commanded from the station.

To part from their friends at Canton was painful to Mr. and Mrs. Milne, but the call of duty was imperative. Taking with them a supply of Chinese books, printing paper, a teacher and several workmen, they embarked on the 17th of April, 1815. The voyage, of thirty-five days' duration, was to Mrs. Milne a season of great distress and peril, but her life and the lives of her infant children were mercifully spared. They were very cordially received by Major Farquhar, the British Resident; and the Protestant Dutch church, having lost their minister by death, invited Mr. Milne to assume the pastoral care over them. But believing himself specially sent to the heathen, he felt bound to decline acceding to their request. He promised to render them all the aid possible till they should

obtain a pastor, and to this end commenced a stated service on the Sabbath. This labour was less satisfactory to himself and less useful to the congregation, from their very partial acquaintance with the English language. Still, the influence of the truth, visible occasionally in an individual case, encouraged him; and as the people failed to secure a pastor, the service was continued. The government paid him a small salary, which for two years was sufficient for his support.

The first object attempted by Mr. Milne was the founding of a free school. A Chinese teacher was employed for a small stipend, with the promise of an increased salary, graduated by the number of scholars secured, thus inducing him to labour for the school, in the absence of higher motives, from self-interest. A small house was fitted up with seats, and notices were posted in different parts of the town, announcing a school for poor children. The people had never heard of such a thing, and distrusted the scheme. Their supreme selfishness made them for twelve months incredulous. They believed that pay was expected, and would be finally demanded. But the teacher, for obvious reasons, was active in canvassing for pupils, to fill the school-house and replenish his purse, and fifteen were gradually collected. He was unwilling to commence on any other than a "lucky day,"—a superstition that universally enslaves the Chinese,—or without giving the children each a "kae sinping," a cake supposed to have a magical power to expand their minds. Unwilling to risk the existence of the school by running counter to their heathen prejudices upon the threshold of his undertaking, Mr. Milne thought it best to let him have his own way, and to take a future occasion to show its folly,—a complaisance which it is not easy to justify, however we may sympathize with the motive that prompted it. A request to permit the setting up of the images of Confucius, and Wau-chang (the god of letters), and the burning of incense before them, though equally important in the estimation of the pedagogue, was of course inadmissible. It was evaded, on the ground that the house stood on land belonging not to a Chinaman, but to a foreigner.

These obstacles having been surmounted, the school began with five scholars, gradually increased to fifteen. They were taught reading, writing and arithmetic. With some difficulty the master was induced to teach them a catechism, at first on Sundays, and subsequently at intervals on other days. As Chinese youth usually

commit to memory everything they learn at school, they readily got the catechism by heart. Cautiously and by degrees its meaning was explained to them, and thus a regular catechetical exercise was introduced on Sabbath afternoons. To avoid offence, other exercises were combined with it, as teaching the common forms of salutation,—of parents, teachers and superiors. This pleased the parents, as these *accomplishments* had not been taught in their own schools.

Worship in Chinese had already been conducted with some domestics brought from China. The schoolmaster, seeing them attend, was induced to follow their example, and the children came with them. Thus a small company were brought under the influence of religious instruction and worship. Doubtless they imperfectly comprehended the nature of either, but this instrumentality, however humble, included the most important means of grace, and, though aware that much time might elapse before any sensible effect was produced, it was a promising beginning, and Mr. Milne rejoiced in it. The liberality of two gentlemen in Bengal defrayed the expenses of the school for two years.

The next thing in order, was to set the press in motion, that reading Chinese, who could not be easily reached by personal instruction, might have the truth brought under their notice. The Chinese "Monthly Magazine," devoted primarily to the promotion of Christianity, but designed to include information and discussions on such general subjects as would give variety to the work, and tend to arouse and improve the mind, was established, and the first number appeared on the fifth of August, 1815. It was not found practicable to publish as much on miscellaneous subjects as was originally intended, and the magazine was in a great degree limited in its scope to religious and moral subjects. A few essays on astronomy and history, notices of the most important events, and instructive anecdotes, were introduced. Anecdotes, proverbs, and the like, were favourite vehicles of instruction with Mr. Milne, and he embraced frequent opportunities to put them into circulation. The work was not larger than a small tract, and was distributed gratis. It was circulated by travellers and others through all the Chinese colonies; also, in Siam, Cochin-China, and some parts of China itself. In this way, five hundred copies monthly were disposed of, and in four years the edition was doubled. An imperfect acquaintance with the language, and defective printing apparatus, gave to the

earlier issues a certain rudeness, both of style and typography, which continued study and enlarged means enabled the editor to improve, but they were intelligible to persons in the habit of reading, and it was believed they were not without a measure of utility.

These means were properly regarded by Mr. Milne as but auxiliary to what constitutes the most important work of a Christian missionary,—preaching, or the oral communication of the truth. He was so situated, however, that though he desired this privilege, it was impossible to secure it to any great extent. The necessity of prosecuting the study of a language the most difficult in the world, and the absorption of his mind in the work of translating the Scriptures, without which the natives could not be “built up” in the faith, even if they embraced it, together with his other occupations that weighed heavily on his mind, gave scanty opportunity for more direct evangelical labour. But what he could, he did. Every morning the Chinese workmen, domestics and pupils, met for worship, when a portion of the New-Testament was read and expounded. On Sundays, this service was held at noon, and was longer, something more nearly approaching the character of a regular sermon being added. The catechetical exercise with the children followed, and an hour was commonly spent about town, distributing tracts and conversing with the people. At eight o’clock, evening service was attended. Few were present,—sometimes two or three, sometimes more, drawn in through curiosity, or the hope of gaining employment. The regular hearers did not exceed eight; the others, as soon as their curiosity was satisfied, or their expectation of gain disappointed, came but seldom. Opportunities of conversing with the heathen, and explaining to them the principles of Christianity, offered themselves occasionally. Sailors and passengers in Chinese junks from Siam, Java, and other places, called to get tracts, and were visited on board their vessels. Mr. Milne also visited the people in their houses and shops, reading to small groups a tract, or verses from the New-Testament, with short explanations. The circulation of Scriptures and tracts was effected, not only in the settlement, but by passengers of native vessels, in China and all her colonies. By these mute messengers, that could travel without danger from persecution or disease, the good seed was widely scattered, in the trust that it should be found after many days.

Serious difficulties impeded these labours. The variety of dialects spoken by the people, was a hindrance to the correct under-

standing of the truth by those whom he addressed. The Fohkiën, the dialect of the majority, he had no means of learning; that of Canton, used by a considerable number, he spoke imperfectly; and the Mandarin, or court language, with which he was most familiar, was understood by few. The written language, being everywhere the same, gave the press a decided advantage. In China, an acquaintance with one dialect will give the missionary access to hundreds of thousands; but in the colonies it is necessary to know two or three, in order to preach successfully. The literary labour and numerous cares imposed on Mr. Milne, prevented him from doing this, except to a very limited extent, and it was not till 1818 that he had a colleague able to turn his attention to the Fohkiën dialect. The difficulty of the language was aggravated by the inter-marriages of the Chinese with Malay women. No females ever leave China. The men, therefore, marry natives of the countries where they settle. Their children naturally first learn the language of their mothers, and many of them are scarcely able to understand Chinese at all. Here they commonly *spoke* in Malay, and *read* exclusively in Chinese, but their reading was often so limited as to be of little use to them. It is easier to describe than to conceive the impediments to missionary labour, arising from these causes.

Had it been possible to overcome these obstacles, there would still have remained the problem—how to get a congregation? The Sabbath was of course not observed, and it was no easy task to induce men to quit their business for the sake of hearing about a foreign religion. The Chinese spend their days in hard labour, and their nights to a great extent in gambling. Scarcely ten persons could be got together, and as the chances were that these came only because they were idle, they were not the most promising of hearers. It was hard to fix their attention. Some talked and laughed, some smoked their pipes, and others were continually passing in and out. As they show no more reverence in the temples of their own gods, there was nothing surprising in their conduct. Those who attended regularly, soon became very decorous and attentive, but this could not be expected at first. To these untoward circumstances must be added the pride, falsehood, and singularly compounded superstition and skepticism of the Chinese character, enough of itself to damp the ardour of missionary labour, unless sustained by an uncommon measure of faith.

In September, 1815, the Rev. C. H. Thomsen arrived at Malacca, to commence a mission among the Malays. These are Mohammedans, and are peculiarly inaccessible, not only from the characteristic bigotry of all Mussulmans, but from their notion of the sacredness of the Arabic language. They neglected their own language, as unfit for religious uses, while not one in a hundred could comprehend preaching or reading in Arabic. Mr. Thomsen commenced the study of Malay, made preparations to open a school, and projected a new version of the New-Testament, to supersede a defective version then in use. About this time, a mission library was founded, which was destined to become of great value. Its beginning was humble,—ten small volumes of European books and a few in Chinese. The following year, a lot of land was procured, for the more permanent establishment of the mission, and a Malay and English school commenced; but the illness of Mrs. Thomsen compelled her husband to accompany her on a voyage to Java. The Malay branch of the mission was suspended by this event for fifteen months, during which time, Mrs. T. was released from her sufferings, by a triumphant departure into her heavenly rest, and her bereaved husband returned to his post in December, 1817. The Chinese school, which was taught in the Fohkien dialect, had by this time increased to about fifty-seven pupils, and another was opened in the Canton dialect, numbering twenty-three pupils. The want of a convenient manual of religious instruction, led Mr. Milne to compose "The Youth's Catechism," which was published in 1816. It was composed in circumstances of personal affliction, and with an impression, happily not verified, that it might be his last service. Two new tracts were composed and printed, and a translation of the book of Deuteronomy was completed in July of that year.

Up to this time the labours of the mission had been prosecuted with reference to future and perhaps distant effects, toils such as the beginnings of the enterprise naturally demanded, but which are fitted to try faith and patience. It is not easy to struggle year after year, waiting for fruit hereafter. But in this year Mr. Milne received into the communion of the visible church a Chinese convert, a printer for the mission, named Leang-kung-fa. He had never been much given to idolatry, but lived in a state of indifference to all religion. He now professed a desire to follow Christ, and after much instruction made profession of his faith November 3d. His demeanour was not very promising at first, but he proved an efficient Christian.

After spending four years at Malacca he returned to China, where he composed and began the printing of a tract, for which he was imprisoned and beaten. His stripes did but make him the more self-denying in his efforts for the salvation of his countrymen, and he shortly had the joy to witness the conversion of his wife. He subsequently studied under Dr. Morrison, by whom he was ordained to the ministry, and became eminently useful, indefatigable in propagating the gospel, and the instrument of bringing a number of his friends to receive the word of life.

A printing-press was set up in the autumn of 1816, with the view of doing something in the Malay, but the absence of Mr. Thomsen and the cares that unduly pressed on Mr. Milne prevented this. The workmen could not be dismissed without a breach of faith, and they were employed on two works in English for circulation among European residents in India,—Bogue's "Essay on the New-Testament," and Doddridge's "Rise and Progress." Some copies were subscribed for, some purchased for distribution by a benevolent gentleman, others placed on sale in different parts of India, and the balance sent to different missionary stations for gratuitous circulation. The publication of a periodical in English, to disseminate information relative to the Indo-Chinese nations and the progress of Christianity, which had been contemplated from the first, was commenced in May, 1817. It was entitled the "Indo-Chinese Gleaner," and was issued quarterly.

Mrs. Milne having been attacked with an alarming illness, was obliged on becoming convalescent to make a voyage to China for the reëstablishment of her health. Her husband, having no assistant in the mission, could not accompany her, but the subsequent arrival of Rev. W. H. Medhurst, whose name has since become familiarly associated with the mission in China, enabled him to escape for a season from his overwhelming toils, and he followed his wife to Macao. Previous to his departure he had finished the translation of the Book of Joshua, and while there translated Judges, as also an exposition of the Lord's Prayer, and a tract on the folly of idolatry. He returned with his wife to Malacca, their health much improved, in the following February. There they found Mr. Thomsen once more at his post, and were also cheered by the presence of Rev. J. and Mrs. Slater, who had been sent out further to reinforce the mission, followed by Messrs. Milton, Beighton, and Ince, who arrived in September.

In November was laid the foundation of the Anglo-Chinese College. It was organized with a view to give instruction to Europeans in the Chinese language, and to natives in English, for which purpose an ample library, competent English professors and Chinese tutors were to be provided. The edifice was completed and the institution opened in the autumn of 1820. During 1818 Mr. Milne completed the translation of both books of Samuel and the two books of Kings, and prepared three new Chinese tracts.

He was soon after summoned to part with Mrs. Milne, who died March 20, 1819. It was a severe blow, for he had found her a "help" especially "meet" for him, her fine mental endowments and amiable temper having been crowned by a consistent and scriptural piety. Her sympathy in all his pursuits, from their first designation to the missionary work, had lightened his burdens and strengthened his hands, and he commemorated her worth in the most touching expressions of grief, subdued by the consolations of his assured faith.

From this time Dr. Milne continued indefatigable in his labours of preaching, translation, and the general supervision of the station, with little to diversify the course of his life, to the end, which was nearer than any thought, though vigilant friendship had found cause for concern. Neither increasing infirmities, nor a series of calumnious attacks that about this time found their way into several publications, slackened his efforts or tamed his steadfast zeal. The Directors of the Missionary Society authorized him to undertake a voyage for the invigoration and prolonging of a life so valuable, but a temporary renewal of strength induced him to decline it. Early in the year 1822, it having become apparent that he could not bear the severe draft upon his physical resources, he sailed to Singapore for rest, and, if possible, restoration. Obtaining no sensible relief, he proceeded to Pinang. A few days' experience showed that no amendment could be expected there, and he returned to Malacca with the intention of trying a voyage to the Cape of Good Hope. But it was too late. He had exhausted himself, and had only time to reach the scene of his toils, and to die. He landed at Malacca on the 24th of May in a state of extreme weakness, and entered into rest on the 2d of June. A conviction that he was near his end had gained strength during his last voyage. On one occasion he prayed, "O God, prepare me for life or death!" adding with emphasis, "but death,—death! that is the thing!" During his last hours his mind

was peaceful, but without the transport which sometimes animates the dying. He repeatedly said that "he had no hope of salvation but through the merits of Jesus." "The closing scene of this good man's life," says Dr. Morrison, "was peace, but not joy. Those who have comparatively much knowledge, understand best how ignorant the wisest men are, and those who have thought most on the awful realities of eternity, are likely to meet death with the greatest awe. It is a serious thing to die. To stand before the judgment-seat of Christ is an awful anticipation. And, as it is not every good ship that enters its final haven with a fair wind and under full sail, so it is not given to every good man to have a joyful entrance into the spiritual world. In that haven there is indeed eternal rest; but clouds and tempests are below, and sometimes gloom at the entrance. Of the good man, the last end shall assuredly be peace, but that peace may not be felt till he has passed the bourne."

The career of Milne was comparatively short, and it had nothing in its outward circumstances to dazzle the imagination, even had he at all thirsted for admiration. Doubtless it was any thing but the fulfilment of those youthful dreams that enchanted his fancy while tending his flocks. It called into exercise the truest benevolence, the most unwavering industry and patience, with the utmost breadth of understanding and soundness of judgment. His conscientious diligence, sober wisdom, and purity of purpose, fitted him at once to assume grave responsibilities when labouring alone, and to coöperate fraternally with others. His temper was ardent, and his standard of effort exacting; but as he asked nothing of his brethren which he was not more than ready to do himself, his relations to them partook equally of the commanding and the winning. His discretion was not at fault when he was compelled to rely upon it; his readiness to receive, as well as to impart counsel, made him invaluable as an associate. No better testimony could be given to the excellence of his character than was afforded by the affectionate confidence with which his colleagues regarded him while living, and the sorrow they manifested at his early death. His chief services to the mission were in the department of translation. He shares with Morrison the honour of giving the entire Bible to China. The educational and general operations of the mission to Malacca had less permanence than was hoped, not from any want of adaptation to the ends sought, but through the great providential change that has since opened

China to direct missionary effort, and transferred to that empire the strength that had been gained in the colonies.

It is to the praise of Milne that his moral discrimination was not warped by contemporary opinion. The opium-trade, which has fixed an enduring stain on the history of British relations with China, was denounced by him as early as 1820, when he stood alone in its condemnation. He saw, what is now manifest to all, how fearful an obstacle it is to the progress of Christianity, and what sure destruction it is working among the millions of China. It sadly darkened in his view the prospects of the enterprise on which his life was staked, and from his grave comes a perpetual protest against one of the most appalling crimes that stains the British name.

WALTER MACON LOWRIE.

WALTER MACON LOWRIE, the third son of Walter and Amelia Lowrie, was born in Butler, Penn., on the 18th of February, 1819. His early years were principally spent under the care of an excellent and faithful mother. He was naturally cheerful, frank, kind, and obedient; and a general favourite among his playmates. At an early age, he manifested those powers of mind which shine so conspicuously in the latter part of his life. He passed with credit through all the preparatory stages of his education, and entered Jefferson College in October, 1833. Like so many other of the most eminent servants of God, he was the fruit of a college revival. During the second year of his course, Jefferson College and its vicinity were blessed with a powerful revival of religion. Many of the students were brought to Christ—some of whom have since devoted themselves to the work of the ministry. Among these was the subject of this memoir, and the lamented Lloyd, who has also gone, with his bosom-friend, to rest in the favour of God. Mr. Lowrie frequently refers to the 29th of December, 1834, as the memorable day when he was brought to Christ, and received him as his Saviour. His conversion was not marked by any violent emotion or change. Neither his sorrow nor his joy were such as many experience, in the time of their passing from death to life. Still he could say from the first, "Though I as yet see little of Christ and his exceeding love to me, in my lost and ruined condition, yet, what little I do see, fills me with love and peace, and an earnest desire to see more and more of *him*, and to lay myself down and give up my soul at the foot of his cross." His early training had been religious, and as in most such cases, the light seemed to break upon him gradually, but it was increasing more and more unto the perfect day. He was sometimes tried with doubts and fears; yet in the main, his piety was trustful and cheerful, and he has left us this record, "that after applying every test in my power,

to examine the sincerity of my heart, I am enabled to say, though still with fear and trembling, that Jesus is mine and I am his."

From the first, his views of Christ and the gospel were singularly clear and scriptural. He felt deeply the hardness and sinfulness of his heart; his inability to save himself; and he came cordially to Christ for salvation. He knew that his only hope was in Christ, in his perfect righteousness and atoning blood; and accordingly Christ became at once the object of his supreme love. He recognised *his will* as the law of his life.

The most striking thing which characterized his religious experience—as it is perhaps the most striking peculiarity of his mind—was the great maturity and soberness of his views. His earlier productions bear the mark and character of ripe years. This shows itself in his mode of settling questions of duty. As soon as the love of Christ became the ruling passion of his soul, we find him deciding upon the choice of a profession—and then upon the field of labour. He decided at once, and yet with caution and a clear view of the reasons for and against so early a decision. He thus states them to his father: "If I now decide upon my profession, I may lay my mind more ardently to being prepared for it; I may the more readily make all my pursuits subservient to this; and secondly, if I *now* decide to be a minister, it may conduce to personal piety and a closer walk with God. On the other hand, there may be objected, first, my youth; second, my inexperience of my ownself and others; third, the fickleness of my temper, and, fourth, circumstances may occur, which may render it obligatory for me to change my views. I regard myself in this light. I profess to be, and hope I am, a servant of Christ; the command is, "Go work." The first question is, how shall I work? the second, where?

With this full view of the question, we find him, September, 1835, already determined upon the ministry as his calling. The question of personal consecration to the missionary work, had been before him from his first experience of a hope in Christ, and he met it with the same clearness in his views; the same deliberation and prayer, and the same decision, as the previous question of his calling. In a letter to his father, he says: "This question has, as you are aware, long been before my mind. This session I felt it to be important to know what I should do, and what time I could spare was devoted to the examination of the question. It never seemed to present any great difficulties to my mind and I don't know that I could give any

particular account of the reasons which led me to believe that it was my duty to spend my life among the heathen. The question always seemed, though a very important one, to be, Can I do more abroad than at home? There were no providential hindrances to prevent me from going. Providence seemed rather to point to the heathen as the proper place. My own inclinations and feelings pointed the same way." He made this determination with a full sense of his own weakness: but once made, he never shrank from carrying it into effect. He knew no regrets; and from henceforth all his energies were bent to the preparation for that work.

This determination was formed about the middle of January, 1837, and in September of the same year he completed his college course with the highest honours of his class.

On leaving college Mr. L. returned to his father's family, then residing in New-York. His constitution being weak it was thought best by his friends that he should not enter immediately upon his theological course. He spent the winter therefore in New-York. In May, 1838, he entered the theological seminary at Princeton, and joined the class regularly formed in September following. His course in the seminary was not marked by any peculiar circumstances. He was faithful in all his duties, "and never absent from a single recitation." He entered with zeal into the study of the original Scriptures; so necessary to a successful missionary, and in which he was eminently useful in after life. He, however, kept his main end in view, and every thing was made subservient to this. The fire which was kindled in his soul never died out. He was rapidly maturing in principle and faith. His religion was taking on more and more the cast of his mind. In his correspondence with Lloyd and Owen he lays open to us his feelings and views. He refers to his college experience: "It seems to me that we all lived too much by excitement, not enough by simple faith. Our religious societies were precious and profitable, and I should be sorry to give them up, but perhaps we depended too much upon them, without remembering that it is God alone who can give the increase, and depending on these means (at least in my own case) was productive of a spirit of action more resembling the crackling of thorns than the steady intense flame that consumed the Jewish sacrifices. On this subject there is danger of making great mistakes, and because we do not *enjoy religion*, of thinking that we are not as engaged as we were then.

The truth I suppose is, that we are not to measure our piety by our enjoyment so much as by the *steadiness of our purpose* of self-consecration to God." "Our feelings are important, but I find it often necessary to go against them. They are like perfumes that sweeten the gales which waft us on our course; and at times they may even be compared to the gales that assist the galley-slave as he toils at the oar. But we are rowing up stream, and it will not do for us to lie on our oars every time the breeze lulls.—The flame was now that intense steady flame of deep-seated principle. His reliance upon the divinely appointed means of grace, was consistent, as it always must be, with the most ardent and genuine feeling. He warns his friend against excitement or romance, and yet in the very next sentence addresses him with questions like these: "What is the state of missionary feeling now among you? Do you yet hear the cry, 'Come over and help us,' as it rises from the death-bed of the Hindoo, and borne along across the waste of waters reaches our ears both from the east and west, swelled as it is and heightened and prolonged by the addition of innumerable others? Oh! does the cry of the nations, echoed and reëchoed from the distant mountains, still sound among you? or does it die away among the crumbling ruins of heathen temples, unheard and unheeded, save by the infidel and Deist? Oh, who is there to come up to the help of the Lord against the mighty! There is nothing in all my course for which I reproach myself so much as that I did so little to excite a missionary spirit in college."

While in the seminary his mind was occupied with the choice of a field of labour. He had long since determined to spend his life among the heathen, but where he should labour now became a question of importance. His mind was soon fixed upon Western Africa, though the prospect of living there was very uncertain. His feelings were enlisted warmly for that injured and benighted land; and his judgment went with his feelings, as to his personal duty. In a letter to Lloyd, he says: "Let me whisper in your ear, for I don't want it known, that I look to a field nearer home than China, or even Northern India—I mean Western Africa, the white man's grave." With this determination he offered himself in December, 1840, to the Board of Foreign Missions of the Presbyterian Church, expressing a decided preference for Western Africa as a chosen field of labour, but still submitting himself cheerfully to the decision of the Committee. No objection to this preference was made by his

friends, and for several months the question was considered as fully settled. The mission was, however, at that time "just commencing, and encompassed with many difficulties." It had also been severely tried. Most of those who had been sent there had been removed by death or ill-health. "In these circumstances, and having no other suitable man to send, it seemed clear that China was the proper field of labour for Mr. Lowrie. It was believed also that from the tone of his piety, his cheerful temper, his thorough education, his natural talents, and untiring industry, he was peculiarly fitted for the China mission." He yielded cheerfully to the judgment of the Executive Committee and his friends. It was not, however, from any sense of the danger to life in Africa. He was unwilling himself to assume the responsibility of going to any other country; but he left himself at the disposal of the Board, viewing their decision as the call of God.

He was licensed to preach the gospel by the Second Presbytery of New York on the 5th of April, 1841. The larger part of the following summer was spent in the service of the Board in Michigan and among the churches in Western New-York. He was ordained on the 9th of November, and on the last Sabbath of that month received the instructions of the Board.

During his college and seminary courses Mr. Lowrie was a most zealous and successful labourer in the Sunday school. He won the affections of his scholars, and inspired the teachers with his own fixed purpose and ardent spirit. The deep interest which he took in these schools, grew out of, or at least gathered strength from their close connection with a right missionary feeling in the churches. In a letter to a friend in the ministry, he writes: "I am becoming more and more convinced that it is in vain to expect the present generation of Christians to do their duty in the work of missions; I do not say this in a spirit of censoriousness, but from a growing conviction that unless the subject of missions is early impressed on the minds of children; unless habits of self-denial and liberality for and to the heathen are encouraged in them, it is vain to expect that they will, when they grow up, perform in any tolerable measure the duties to the heathen that may be expected from them. Hence, it seems to me, if I were a pastor, I would commence at once, or as soon as I dared in my Sabbath school. If the superintendent could not, or would not, I would as often as possible give the children some ideas of the state of the heathen, their superstitions, their spiritual pros-

pects, &c., and by degrees I would get them in the habit of giving their pennies to the missionary society. This would require constant attention and labour on the part of the pastor, but the result would repay the labour." It was from this conviction that he afterwards wrote that admirable series of missionary letters to children, since published and circulated widely among the churches.

After a long delay he left New-York in the ship *Huntress*, January 19, 1842. In the midst of that most severe trial—the parting with relatives and long-cherished friends—his mind was calm and peaceful. "The conviction that I was in the path of duty, and the felt-presence and sustaining influence of an-all-gracious Saviour, upheld me, and carried me safely through a scene that I had dreaded almost as much as death itself."

The voyage was a prosperous one. The whole number of persons on board the vessel was thirty-one, and to these Mr. Lowrie preached every Sabbath with the exception of two. The attention was good. The seed was sown, and left to germinate and bring forth its fruit under the fostering care of the Spirit of God. He landed at Macao on the 27th of May, and closes his journal with that expression which he so often repeated, as if significant of his own melancholy end,—"*What a blessed place heaven will be, where there is no more sea!*"

At the time of his landing, hostilities still existed between Great Britain and China. The five ports were not yet open to the gospel. The missionaries who were already in the field, were labouring at Singapore and Macao, rather as a preparative for the great work, than in the work itself. Still, all were looking for the time when God should, in his providence, break down these barriers, and open that populous nation to the gospel. Different branches of the church had sent out small and feeble bands, to be ready to enter the field, when God should throw it open to Christian effort. The instructions of Mr. Lowrie made it his duty to inquire into the practicability of establishing a station at Hong-Kong or some point on the coast farther north; and then proceed to Singapore, and consult with the brethren there as to the propriety of removing the mission and concentrating the whole force in China. After instituting these inquiries in company with the Rev. S. L. McBryde, he sailed from Macao on the 18th of June, for Singapore. He took passage in a British vessel manned with Lascars; and after beating about for four

months, in unavailing efforts to reach that place, returned to Hong Kong. It was during this voyage that he met so much suffering and danger, and realized more fully than before the blessedness of *heaven, where there is no more sea*. Indeed the whole voyage was but one scene of trial and disaster. He left in the hope of having a rapid passage, and of soon returning with his brethren, and entering upon the work in which his heart was engaged. His own views were clear as to the propriety of removing the mission at once. There were many obvious advantages in labouring nearer at hand if possible. The people were more intelligent. The time and exposure of going and returning would be saved; and the mission would be better situated to take advantage of the issue of the war, if God in his providence should thus open that country to the gospel. With these hopes and views, he left Macao. But God ordered it otherwise than he hoped, and took the decision of that important question into his own hands. For fifty-three days he was driven up and down the China Sea by an adverse Monsoon. The vessel was finally compelled to put into Manilla for fresh supplies. These days, however, though lost apparently to his work, were not lost to himself. He was acquiring rapidly, by this adverse experience, that habit of resignation to the will of God, so preëminently important to the missionary; that confidence in the wisdom and goodness of God's providence; and a better understanding of that promise which was ever afterwards his stay: *Lo, I am with you always*. Though alone, separated entirely from Christian society, and surrounded constantly by scenes of great wickedness, yet Christ himself was near, and this silent personal communion with him was the thing which he needed. He expresses himself; "Perhaps, on the whole, this voyage will be one of the most profitable I have ever made. It gives opportunities for solitude, which I have not had for months past—teaches me how to value privileges I do not now enjoy—discloses myself to myself, and forces me to rely not on human, but divine strength; and I generally enjoy great peace of mind, though at times I am in heaviness through manifold temptations."—His Journal abounds with expressions of his increasing attachment to Christ, and his growing strength in the faith of God's promise and providence.

On the 18th of September he left Manilla for Singapore, with every prospect of a short passage. The vessel was a fast one and the wind was fair. For a few days every thing was favourable; but

on September 25, while the passengers were all in high spirits of soon reaching the port, "the ship suddenly struck against some obstacle with tremendous violence. It impeded her onward motion in a moment. We started to our feet; again she struck, and again she reeled like a drunken man. The deck quivered beneath our feet; and on going out we found the men running about, the officers giving their orders, and the terrified steward groaning and wringing his hands at the cabin-door. The ship soon struck again;—the water gained rapidly, though four pumps were kept constantly going; and it was soon evident to all that she must sink. A few clothes and valuables were packed as closely as possible. It was arranged that twenty-one, including the captain and passengers, should go in the long-boat, and the mate and seven men in the jolly-boat." "The two boats were manned, and in the midst of a drenching rain, a heavy, rolling-sea,—with but one oar, and four hundred miles from land, we commenced our perilous voyage. About midnight, the wind abated, the clouds dispersed, and we kept slowly on to the north. On Monday we rigged a couple of masts, and a respectable able foresail and mainsail, using our whole oar and one of the broken oars for yards. A man and a boy were taken in from the jolly-boat, which made our whole number nineteen men and four boys in a boat twenty-one feet long and eight broad. We soon ascertained that there was only eight or ten gallons of water. Monday was a tolerable day, and we made some progress on our course, and began to cherish some hopes of reaching land. But Tuesday there was not a cloud in the sky; scarcely a breath of wind, and the hot sun of the torrid zone beating down upon us with scarcely a half-pint of water to quench our thirst. A fresh breeze, however, sprang up soon after dark, which lasted, with showers of rain, throughout Wednesday. Thursday morning the wind rose and the sea began to run high, and frequent squalls of wind and rain darkened the heavens and drenched us to the skin. We began to think of other things than of seeing land. Conversation ceased, and scarcely a word was uttered in all that time, except the orders from the captain to the helmsman. Many a longing, anxious look did we cast before us, to see if there were any signs of land; but still more to the west, to see if the gale gave signs of abating."

"Death never seemed so near to me before. An emotion of sorrow pressed through my mind as I thought of my friends at home, and of regret, as I thought of the work for which I had come; but

for myself, my mind was kept in peace. I knew in whom I had believed, and felt that he was able to save; and though solemn in the prospect of eternity, I felt no fear, and had no regrets that I had perilled my life in such a cause."

"The day thus wore away, and the wind was now so strong, and the sea so high, that it was with the utmost danger that we could hold on our course. Besides, by our calculation, we could not be more than thirty or forty miles from land, but to attempt to land in such a sea, in the dark, would be madness itself. To remain where we were, *even if it were possible*, seemed to be remaining in the jaws of death. It was, however, our only hope, and accordingly preparations were made for heaving the boat to. This was a most perilous operation, for had a wave struck her, while her broadside was exposed to it, all would have been over with us. For awhile the result was uncertain, but the plan succeeded admirably. The wind howled past us with a force which made every plank in the boat quiver; the rain fell in torrents; and we could hear the great waves as they formed and rose away ahead of us, and then rushed toward us with a sound like the whizzing of an immense rocket. There we lay, packed together so closely that we could scarcely move, while every now and then a dash of spray came over us, covering us with pale phosphoric sparks that shed a dim and fearful light around us. Oh! it was a dreadful night. There was distress and perplexity, the sea and the waves roaring, and men's hearts failing them for fear. For myself, I know not that my mind was ever in a calmer state; and though I could not feel those clear convictions of my safety I have sometimes had, yet my faith was fixed on the Rock of Ages, and death, which then appeared near and certain, seemed to have but few terrors for me. The morning dawned: but as it dawned, the wind and sea increased. As soon as we could see, we commenced again our perilous course; and when the morning had fairly dawned, we saw the land stretching along right before us, about ten miles off. Supposing it to be the entrance to the Manilla Bay, we steered directly for the land. Meanwhile, the sea rose again; and to our sorrow we found that we had mistaken the land. But it was too late to turn back, the squall was upon us, and though the rain fell so fast that we could not see more than twenty yards, yet on we must go. We were in the midst of breakers; but we were directed in a channel between them, and, rounding a projecting point, we saw a little cove as smooth as an inland lake.

Soon our boat touched the bottom, and we were safe. It was a time of joy. With one consent we gathered together under the trees, and offered up our thanksgiving to God. It was well we came in when we did, for it was then high tide, and a few hours later, the channel through which we passed was itself one mass of breakers."

The island upon which they had landed was the island of Luban. There to their great joy they found the crew of the other boat, with the exception of four men, who had been drowned.

Arrived at Manilla, Mr. Lowrie found kind friends, who supplied his wants. He was, however, still at a loss what to do, but thought it best to return to China. He reached Hong-Kong on the 17th of October, just four months after he had left Macao for Singapore, and closes his journal with that beautiful and appropriate passage from Psalms: cvii. 21-30.

"During the time spent in these disastrous voyages, the providence of God had made the question plain on which the missionaries were seeking light. The war between Great Britain and China had been terminated by a treaty of peace, by which five cities on the coast were opened to the commerce and enterprise of Western nations, and to the labour of the Christian missionary. The time was fully come when the labours of the church of God, in behalf of China, needed no longer to be carried on at a distant out-post."

Mr. Lowrie now took up his residence at Macao, and entered upon the study of the Chinese language; preaching on the Sabbath to the American and European residents at that place. The circumstances of the mission, then new, and having few with whom he could consult, threw upon him heavy responsibilities. His progress in the language was rapid. He writes to his brother: "My impressions of China as a field of labour are much improved since I came out here; and after we once get free access to the people I do not think the language will be a very formidable obstacle. It will always be difficult, but I am inclined to think its difficulties have been greatly overrated." After six months of study, he was able to read in easy Chinese and to carry on a conversation with his teacher.

As it was thought best that some one from the mission should visit the northern ports, on the last of August Mr. Lowrie left Macao for Amoy and Chusan, calling at Hong-Kong. During his voyage up the coast, he passed the three great opium dépôts. The number of vessels employed in this traffic is very great. The laws

which forbid its introduction, are a dead letter. The officers connive at its sale, and the people will part with any thing to secure it; and its use is most deleterious. It is one of the strongest chains in which Satan has bound that nation, and one of the chief obstacles to the progress of the gospel. Owing to an unnecessary delay in their departure, and an ill-provided crew, they were not able to reach Chusan before the northern monsoon set in, and were compelled to land at Amoy. Mr. L. here found Mr. Abeel and other missionaries engaged in their work. While at Amoy, Mr. Abeel and Mr. L. made an excursion to the city of Chang-Chow—lying some forty miles in the interior. The impressions from this journey are thus stated in his journal: "We were struck at the amazing populousness of the country. From seven o'clock to two we passed four cities, as large as the first class cities in the United States, surrounded by two hundred villages. I am astonished and confounded, and even after what I have seen, can scarcely believe the half of what must be true respecting the multitudes—multitudes of people who live in China, and who are perfectly accessible to the efforts of the missionary. The great mass of these people are poor in the strictest sense of the term. You see it in the coarse clothing they wear, the food they eat, the houses they inhabit, the furniture they use, and the wages they receive. Let the missionary who comes to China bear this in mind. The brightest talents are needed in preaching to the poor,—but especially will he need the graces of humility and self-denial, of faith and patience in his efforts to instruct the people. This people are still more degraded by the use of opium. The amount of capital embarked in this trade is enormous, and the eagerness of the Chinese to secure it, almost surpasses belief. Every man who can afford to buy it, uses it, and I have seen common beggars, too poor to buy an opium-pipe, smoking it out of a little earthen vessel, which they had made to answer the purpose of a pipe. But these poor degraded multitudes are accessible. China is open to the gospel; and though there is no hope for such a people but in God, yet his hand is not shortened that it cannot save, nor his ear heavy that it cannot hear."

Mr. L. knew well the wickedness of the human heart, and the serious obstacles which must be encountered in any attempt, to bring such a people under the power of the truth. And yet his hopes, stayed upon the promise of God, never failed. His faith kept him cheerful in the midst of the most arduous labours. He counted the

cost, and then set about the work manfully and hopefully. Writing to the students of the seminary at Princeton, he says: "Chinese missionaries must expect trials. We have a great work to perform, if this people is to be converted to God; but when was it ever known that any great work was accomplished, without labour and toil, self-denial and sacrifice, and oftentimes the acutest mental anguish? Has not every work that has been performed in the world for God, been watered by the sweat, and the tears, and the blood of his servants? And can we expect that the conversion of the most populous nation of the globe, shall be accomplished with ordinary efforts and ordinary sorrows? General experience is against it: the experience of the missionaries in China is against it: and the example of the Son of God, in the redemption of the world, should teach us not to expect it." On returning from Amoy to Hong-Kong, he was again in great danger. They had scarcely put to sea, when the rudder of the vessel gave way, and they were left at the mercy of the waves. The wind and current, however, drifted them on in their course; and they succeeded in fitting up the rudder so as to control the vessel, just as they were about entering the China Sea, when their only hope would have been to have been picked up by some passing vessel.

Mr. L. returned to Macao, and prosecuted the study of the Mandarin; still uncertain at which of the five ports opened by the British treaty, he should be stationed. During the following year, the missionary force was much enlarged. The location of the brethren was a subject of much delicacy; and a large share of the responsibility fell upon Mr. L., as the oldest missionary upon the ground. But after consultation and prayer, Mr. L. with four of his brethren were stationed at Ningpo, one of the most northern ports. He did not, however, remove until February, 1845.

In the mean time, he was much occupied with the experiments necessary to complete the process of printing the Chinese with metallic type. "Every thing was new, and the entire arrangement of the characters devolved upon him. After months of labour, the difficulties were surmounted, and the press went into successful operation, June, 1844." This extra labour interfered greatly with his Chinese studies; and he was longing for the time to come when he could speak of Christ to the nations.

The year 1845 was an important one in the history of China, and particularly in the history of the Presbyterian mission among

that people. It was during this year that those remarkable documents were published, "giving full toleration to the exercise of the Christian religion without distinction and without obstruction." During this year, the missions of the Presbyterian church began to assume a more settled form. Early in the year, the missionaries reached their stations, and commenced their work under favourable auspices. In fixing upon the field of labour, Mr. Lloyd and Mr. L. were separated. This was a great disappointment to these intimate friends, but it seemed clearly the will of Providence: and after seeing each other for two weeks, they parted to meet no more, until they meet around the throne above. The sacrifice was cheerfully made, as a part of that necessary trial in the great work of bringing this people back to God.

On the 21st of January, 1845, Mr. L. bade farewell to Macao, and turned his face to the north. He had witnessed great changes during his residence in Macao. He found China closed; now five large cities were open to the gospel. The only missionary on the ground, from his own church, had been called home by ill-health, and he had welcomed eight others to a share in this work. In other missions, sad changes had taken place. Some had gone to their rest, some had returned to their own land, not to return, and some had gone to recruit their wasted energies. It had been a time of change and trial.

He was detained at Hong-Kong nearly a month; and then left in a fast-sailing vessel, but with adverse winds. After a rough voyage of twenty-three days, he landed near the city of Shanghai, the most northern city open to the missionary. He reached Chusan on the 1st of April, and Ningpo on the 11th. At Chusan he opened his books, and found them sadly injured. "Some utterly ruined, three-fourths defaced, or seriously damaged." This was a heavy loss to a scholar far from libraries and the facilities for repairing the injury.

"The city of Ningpo lies in the centre of a large plain, surrounded on all sides by mountains, and intersected by innumerable canals, which serve the double purpose of irrigation and travelling." It has a wall some fifteen feet in height. There are two lakes and a canal within the city, communicating with those outside by water-gates. The city is about six miles in circumference, and contains from three to four hundred thousand inhabitants. Here, with Dr. McCartee, Mr. Culberston, and Mr. Way, he began to enter fully upon the great work for which he lived. He located himself in a

monastery, just within the north gate of the city. Here, with his teachers, and with occasional walks into the surrounding villages and country, he spent the remainder of this year.

Although Mr. L. had now been in China between two and three years, yet, owing to frequent interruptions, he had not been able to devote more than about half that time to the acquisition of the language. His attention, moreover, had previously been turned to the Mandarin or court dialect, and to the written language. In these he had laid a broad foundation, which was afterwards of great use, and had his life been spared, would have made more eminently useful. He was, however, beginning to use the spoken language with considerable fluency. In a letter to his father, he gives his views thus: "After a good deal of thought, I am about settling down to the opinion, that I ought to aim at a pretty full knowledge of books and writing in Chinese. In a mission so large as ours, and where we have a press, there must be some one tolerably at home on such points. I have been so circumstanced as to turn my thoughts much that way. I have laid such a foundation of acquaintance with the written language, as enables me to go on with some ease, and such as the other brethren can hardly be expected to do in some time. My education and previous habits are also such as fit me more for this, than mingling with men, unless actually obliged to do so. I propose, therefore, not to neglect the colloquial, but to lay out a good portion of my strength in reading and writing Chinese; keeping in view, chiefly, the translation of the Scriptures and works explanatory of them, and perhaps the preparation of elementary books, and it may be, a dictionary, a thing greatly needed." There was the more need that some should devote themselves to this study, as the question of a new translation was now a prominent one among the missionaries. "Morrison's translation was not adapted to general use. The same was true of Marshman's. The new translation of Medhurst was much better, but still far from perfect. It was felt by all, that a new translation must be made."

In accordance with the plan above delineated, Mr. L., without forgetting the great work of preaching, had prepared a work on Luke—the text accompanied with notes, explaining the historical allusions, geography, customs, &c., &c. He had also prepared a small tract upon the Sabbath, with the second and fourth commandments.

In a letter to the Society of Inquiry, at Princeton, near the close of this year, Mr. L. states his impressions of the field and prospects

of the mission: "Few have any idea of the extent of the ground that is opened and opening to our labours. This country is a world in itself, and the thought has often occurred to me, in traversing its beautiful plains and crowded streets, what a world has here been revolving, of which Christendom knows nothing. And this vast teeming population must have the gospel or must perish. Books will not do the work. It is the living teacher who must speak unto them the words of life. Such is the field we cultivate. As to our prospects, you have them in the concluding verses of Psalm cxxvi.:

They that sow in tears,
 With shoutings shall gather the harvest.
 Going, he shall go, even with weeping, burdened with the seed to be sown.
 Coming, he shall come, and with shouting, burdened with his sheaves."

The year 1845 closed with these labours.

In the course of the year 1846, Mr. L. began to preach. At first his attempts were not much to his satisfaction. He describes his service October 4th: "To-day commenced a Chinese service in my house, inviting *Choo-pang-Yew* and all the friends to come and hear.

About the hour, my servant went to the door, and invited the passers-by to come in. Some came in with their burdens, some looking half-afraid, some ran right out again; some stood up, some sat down, some smoked their pipes, some said what is the use of staying?—he is a foreigner, and we do not understand foreign talk. The attention was none of the best, and it required all my courage and presence of mind to keep going, and the people feeling quite free to make remarks, I got along no better than I had anticipated. I was not discouraged, though by no means flattered, with the result of this first day's experiment."

He thus describes his mode of preparing and preaching: "I write a sermon every week, some eight pages, not so large as a letter-paper sheet. This I look over several times on a Sunday; put up a notice on my door that there will be preaching. I commonly commence as soon as there are five or six present, and if the weather be fair I am pretty sure to have from fifteen to forty hearers. As the people keep coming and going, I preach the same sermon over again on the same afternoon; and in this way I reach from fifty to one hundred on the Sabbath." This opportunity of preaching to such audiences and under such circumstances was the matter of his highest joy and thankfulness.

In September of this year Mr. L. commenced the work of preparing a dictionary of the four books, and the five classics. These books contain the body of the Chinese language, and would have led him eventually to form a complete dictionary of the language. His plan was to give each of the characters with its pronunciation in Mandarin, and each of the dialects of the five ports. Then to give the etymology of the word; then to give the different significations; and quotations from native authors to illustrate each signification. "As the whole of the ancient history, geography, &c., is contained in these classics, I want my work to be a sort of Classical Dictionary on these points. Hence I prepare short biographical, historical, and geographical sketches, under the appropriate characters, with references to native and foreign authors." This was an interesting as well as difficult work; and he devoted himself to it with all his accustomed energy and perseverance. He had made large progress towards its completion when called away from his labours here.

Another work which occupied his attention was the translation of the Shorter Catechism. Owing to the condensed style in which the catechism is written, and the want of equivalents to many of its terms, this was a laborious undertaking. He finished it May, 1847.

He contributed some papers to the "Chinese Repository," on the word to be used in translating the name of God into Chinese. These were among the first papers advocating the choice so ably sustained since by Bishop Boone and Dr. Bridgman.

During this year he complains, with many of his missionary brethren, of a low state of piety, and a want of consecration to God. "God is showing me of late, in a very painful way, that in myself I am nothing; can do nothing, and am utterly sinful and vile. There has been much strangeness between God and my soul for many months past, and often a great reluctance to a close and faithful dealing with myself; so that I have lost the savour of spiritual things, and the perception of the beauties of the Bible, and seldom draw nigh to God. I seem to satisfy myself with very faint services. Oh, Lord God, give me wings, and enable me to breathe the pure and spiritual atmosphere of heaven! But I trust I am one of God's people, and have not wholly forsaken his service. I have sought happiness in my study, books, correspondence, business, friends; and with a half heart to them and a half heart to God, how miserably have I gone on! Oh Lord, unite my heart to fear thy name!"

There are Christian hearts even on Christian ground who will find no difficulty in reading their own experience here.

In reference to the trials of a missionary life, Mr. L. speaks thus in a paper found among his manuscripts after his death: "The first trial is commonly in the language he has to learn. He is astonished and almost sickened by the sights of idolatry which he now sees with his own eyes. His heart is overflowing with the desire to testify against the sins he sees, and burning with zeal to urge upon the people repentance toward God and faith toward our Lord Jesus Christ. Alas! my brother, your mouth is closed and your tongue tied. Restraining your zeal as you may, you sit down to your books, your teacher at your side, and work away in a hot climate sustained by hope. But we will suppose this first difficulty overcome. You have your first sermon prepared. You have studied it carefully. You have prayed and wept over it. You open your doors, and with a heart not wholly calm wait for your hearers. After getting something like order established, you commence to talk with them. Some few give a fixed attention. The most, however, stare vacantly, and while delivering your most earnest exhortations, two or three get up and walk out; or one man commences an audible conversation with his neighbour, another smokes his pipe, and another takes nuts out of his pocket, and deliberately employs himself in munching them. You soon begin to observe that few of your hearers come the second time. You find too that they are utterly ignorant of the first principles of the oracles of God. You see no result of your labours. In the midst of all these discouragements it will be very strange if, after a few months, you do not feel the thought rising up,—'Well, there is no use in talking to a people like this.' Then there is that sense of *loneliness*. Our congregations are dead. We have no Christian families to visit. It is not pleasant to go through the crowded burial-grounds here or look out over the plains. Death reigns. An idol temple pollutes every scene. The air is loaded with the smoke of incense offered to devils. The breezes waft sounds of idolatrous worship to our ears. We look over a region where there are thousands and myriads of people, and we feel that we are alone here. Oh, the loneliness, the utter desolation of soul. I have sometimes felt, in walking through these crowded streets, the very dogs barking at me for a foreigner, and not one among all these thousands to whom I could utter the name of Jesus with any hope of a response. Dry bones! very dry! We are walk-

ing among decaying skeletons, and grinning skulls, and death reigns. THIS IS LONELINESS. We have temptations like yours, perhaps worse. We have to look on idolatry and vice as common things, and accustom ourselves to see, with comparatively little concern, things that would deprive you of your rest. We must also more or less feel the influence of the public sentiment of these heathen lands; which, like the hot blasts of summer, that weaken our bodies, blows over our souls with its sickening influences, like the poisonous breath of Ill-praise in the 'Holy War.' Forget not to pray for those who are often troubled on every side, though not distressed; perplexed, though not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The missionaries at Ningpo were encouraged by the hopeful conversion of three persons to Christ; they were enabled to close their report with thanksgiving for the past and hope for the future: "In the midst of idolatry and superstition, and the accompanying degradation in morals and character, much has been gained. We have a knowledge of the disposition, habits, and modes of thought of the people; we have laid the foundation of such a knowledge of the language, as will enable us to declare intelligibly the whole counsel of God; we have begun to be favourably known among the people, many have become acquainted with our object in residing among them; and not a few have attained a considerable knowledge of the doctrine we teach; sufficient to lead them to a Saviour, were it not for an evil heart of unbelief. On the other hand, the state of society affords us many grounds of encouragement. There are no walls of caste. There are no titled aristocracy. We are in the midst of a quiet, peaceful people. We may preach the gospel with the same freeness and boldness as in America, and the fields are white to the harvest."

The early part of the year 1847 was spent in much the same method: preaching on the Sabbath; correcting proofs for the press; carrying on a large correspondence; and pressing on with his translations and his dictionary. His plans were constantly enlarging as he advanced with his work. He was gaining rapidly an insight into the genius and meaning of the language, and also in ability to express himself in public discourses.

"Having been appointed one of the delegates for the revision of the translation of the Bible, he reached Shanghai early in June, and when his colleagues were assembled, took part in that important work. The other delegates were Drs. Medhurst, Boone, Bridgman,

and Mr. J. Stronach. He had supposed that the convention would not sit more than six or seven weeks, but it was soon found that a much longer time would be required. After a week's labour, the convention were arrested by the question, what is the proper word for *God* in the Chinese? Morrison and Milne had adopted the word *Shin*, as meaning God or divinity in general. Medhurst at first used the same word; but afterwards chose the term *Shangti*, which means Supreme ruler. Mr. Gutzlaff did the same; and under their influence the latter term was the one in common use among the missionaries. It was, however, objected to: first, as being the title of the national deity; and secondly, because it is not a general term, and cannot be used in such passages as 'Jehovah our God.' Dr. Medhurst and Mr. Stronach took decided ground for *Shangti*, and Drs. Boone and Bridgman and Mr. L. for *Shin*." The controversy as to which should be chosen, lasted for a long time.

At Shanghai, Mr. L. continued his Chinese studies much as at Ningpo. On Saturday the 14th of August he received a letter from his brethren at Ningpo, requesting him to join them immediately. On Monday the 16th, with two of his servants, he set out by canal to Chapoo. They reached that place on the 18th. A regular passenger-boat to Ningpo was engaged, and early on the 19th they set sail. The wind was contrary, and they were compelled to beat. They had scarcely gone twelve miles, when suddenly a vessel was seen bearing down upon them very rapidly. The boatmen and passengers were much alarmed; but Mr. L. endeavoured to allay their fears. As the vessel came near, he showed a small American flag; but they still came on. It proved to be a piratical vessel. As soon as they came alongside, they boarded the boat, with swords and spears; and began to beat and thrust all in their way. They inflicted no injury, however, upon Mr. L. He was seated on a box, and remained quiet. When they were breaking open a trunk, he took out the key and gave it to them. They continued stripping the Chinese of every thing, but touched nothing of Mr. L. Before they had finished plundering, however, something seemed to have awakened a fear in their minds, lest when he reached Shanghai, they should be reported to the authorities. They debated for a time whether they should kill him or throw him alive into the sea. They hastily determined upon the latter, and two men seized him, but being unable to effect their purpose, another came to their assistance, and he was thrown overboard. While the pirates were ransacking the boat, he was engaged reading

his Bible; and when they drew him on deck, he still had it in his hand. As they were casting him into the sea, he turned partially around, and threw his Bible upon the deck. He was seen several times as if he would struggle towards the boat; but as one of the pirates stood ready to strike him, if he should approach, he desisted, and soon sank. Such was the end of that beloved man. His work was done, and God took him to his rest.

We have no room to quote the pious expression of his missionary brethren, which this sudden death called forth. He was regarded by every one as eminently qualified for the work in which he was engaged. His disposition was amiable; his talents were of a high order; he was in earnest in what he undertook; his energy and perseverance were remarkable; his piety was cheerful, "enlightened and profound." He was well fitted to meet and overcome the difficulties which he himself so truthfully and eloquently describes. "No one in China," says Bishop Boone, "promised to do more for the cause of our Divine Master than he. Just called by his brethren's choice to a participation in the work of revising the translation of the Scriptures, this call was having the happiest effect in overcoming his disposition to modest retirement, and making him feel the necessity that was laid upon him, to take a more prominent stand among those whose attainments in the language qualified them to participate in all of a general character that was doing to advance the Saviour's cause. He was daily growing in power, and the field of usefulness was continually opening wider and wider before him; but God had work for him above this vale of tears, and now leaves us mourning and sorrowing, to do the great work without his aid. Dearly as I know he was loved by the mission with which he was connected, yet I believe no one in China mourns his loss as I do. We were together daily for two months and a half—labouring together in what we both believed to be the most important matter connected with our Master's cause in China, with which we had ever been connected. We had promised each other, if *my life* was spared, to do much together to set the plain doctrines of the cross, by means of tracts, before this people; but, alas! he is not, for God has taken him."



L. Ahele

DAVID ABEEL.

PLEASING as may be the task of him whose duty it becomes to chronicle the acts of the Christian Missionary, a serious drawback is often felt in the paucity of materials from which to give a true record of the daily life of such an one, during the most active and useful portion of his existence.

The existing biography of Mr. Abeel, prepared by his nephew, is, in fact, but little more than a collation from his private diary and correspondence. As in the case of most missionaries who spend their lives in foreign lands, there are none to tell us of their labours and their daily warfare with trials and discouragements, or of the absolute result of their self-denying labours—these can only be seen by an Omniscient God. A glance, however, at the character of such a man as Mr. Abeel, is not without its uses, even though we are unable to follow him through all his course of toil, and to witness those conflicts and victories over sin, which are ever incidental to the life of the faithful Missionary of the cross.

DAVID ABEEL was born in the city of New-Brunswick, in the State of New-Jersey, June 12th, 1804. His grandfather, James Abeel, was of Dutch descent, his family having originally come from Amsterdam, in Holland. He was himself a resident of the city of New-York, and was for some time a deputy quarter-master in the Continental Army. David Abeel, senior, father to the subject of our notice, was a brother of the Rev. John N. Abeel, (well known as a pastor of the Dutch Reformed Church,) and was himself an officer in the United States' navy, during a considerable portion of the Revolutionary War. His character was that of an upright, worthy and strictly moral man;—and so distinguished was he for his intrepid bravery during the war, that he was included among the few who received the special thanks of Congress for their zealous and patriotic devotion to the service of their country. He married Jane Hassert, of New-Brunswick, the mother of our subject, a woman of peculiar excellence of character, and deeply imbued with all the Christian graces.

The mind of young Abeel seems to have partaken, even in childhood, of the character of both parents, and hence we find his boyish traits to have been a fondness for field sports and manly exercises, a high sense of honour, great generosity, and strong attachment to his friends. His buoyancy of spirits and cheerfulness were also noticeable, and became of great service to him in after-life, in meeting the various trials and discouragements to which he was exposed.

As might naturally be expected from his early mental associations and general tastes, he early conceived a predilection for the profession of arms, and when fifteen years of age, he made application for admission to the Military Academy at West Point. Happily for the cause to which he has proved so bright an ornament, obstacles were interposed to his success in this attempt, and he was induced to withdraw his application, though bitterly disappointed by the necessities of the case.

Having been led to relinquish his favourite plan, Mr. Abeel commenced the study of medicine as a profession. Up to this period, we have no evidence that he had been the subject of any marked religious impressions, or that his mind was particularly directed to the great truths of salvation. After having pursued his medical studies for nearly a year, however, the appeals of the gospel found their way to his heart, and his soul became filled with all the horrors which proceed from the chidings of an awakened conscience. His agony became insupportable, and his convictions were so powerful that he at one time feared he had committed the unpardonable sin against the Holy Ghost. Long and sadly he groped in darkness, thick clouds surrounded him, and it was only by slow degrees that light broke in upon his troubled soul, and his doubts and perplexities receded under the clear radiance of gospel truths and pardoning grace.

Of the change which took place in the character of Mr. Abeel at the period of his conversion, his friends bear abundant testimony. Then it was that he commenced to *live*, and evinced his desire, by an unreserved consecration of himself, to put on the whole armour of God, and spend the remainder of his days in His service. From that moment the chief desire of his heart seems to have been to know the will of his Heavenly Father, and how he might best promote his cause. The path of duty seemed at length to reveal itself to him, and with conscientious promptness he entered upon it, and commenced the study of theology. In the autumn of 1823 he

entered the Theological Seminary at New-Brunswick, and pursued his studies with unremitting industry for the customary period of three years. While in the Seminary he laboured much for the spiritual welfare of the sick and poor in the neighbourhood, and especially at the alms-house, where he was wont to spend much of his leisure time, labouring by prayer and exhortation for the good of the inmates.

Of his religious progress while pursuing his studies we learn from his diary, his constant and unwavering devotion to the great purpose of his existence, and his longings after great holiness. The following resolution with his signature attached was made during this period, and subsequently found among his papers:

"Conscious of the importance of making an *unreserved* surrender of myself to Him, under the service of whose banner I have enlisted, I would solemnly determine [not in my own strength, but by the coöperation and restraining influence of the Spirit of God, in whom alone I trust,] on this 15th of September, 1825, henceforth to renounce every known sin, though it cost me the pain of plucking out an eye, or cutting off a hand, and of living, as far as possible, a life consistent with my high vocation. May the Lord grant me his strength, and the glory shall be given to him!"

On the 20th of April, 1826, Mr. Abeel was licensed to preach, and the entries made in his journal at this time show with what misgivings and self-distrust he entered upon the work of the ministry; and his fervent invocations of Divine aid in the arduous work, clearly indicate alike a sense of his own weakness and his strong confidence in the sustaining power of God.

About the 1st of June, of the same year, he was settled as the pastor of a church in the town of Athens, Greene county, N. Y., and for two years and a half he continued to labour here for the welfare of souls, with a zeal and energy commensurate with the weight of responsibility which he felt to be resting upon him. From the first of his settlement in Athens he was impelled onward in the discharge of his duties by a burning, resistless desire for an outpouring of God's spirit upon the people of his charge.

Of his faithfulness and untiring devotion to the work of his Master, much might be said, but a single remark, made by one in whose house he resided while at Athens, must serve to illustrate his manner of life: "I never knew him to sit with the family, or even to pass through the room in which they were engaged, without

making some remarks of a religious character—saying something to impress the mind with its importance.”

One thus devoted to his Master's service could hardly fail to receive some tokens of his approbation, and accordingly we find an almost continuous spirit of inquiry among his people during the whole period of his ministry, and constant accessions to his church. It is a highly gratifying and somewhat remarkable fact, that of the large number gathered in under the labours of this faithful pastor, not a single instance occurred of a return to the things of earth, but in every case they were sustained in the Christian course they had thus begun.

It should have been before stated that in October, 1826, five months after his settlement at Athens, Mr. Abeel was ordained as an Evangelist by the Classis of Rensselaer, and his labours were by no means confined to his own people, but he visited neighbouring congregations, and whenever there were any unusual indications of the work of God's Spirit, his presence was eagerly sought and highly appreciated.

Such unremitting labours could not fail to produce an unfavourable effect on a physical system as frail as his, and he was at length compelled, by the inroads of disease, to leave the people of his charge, and seek in change of scene and labour relief for his weakened and debilitated frame. But this he would not do until he had found a successor who should supply his place, and watch over those to whom he could himself no longer minister. Having performed this duty in a manner satisfactory to all concerned, Mr. Abeel bade adieu to his charge, and at the instance of several of his friends, he embarked for the island of St. John's, West Indies, with the view of spending the winter there in recruiting his health, and at the same time preaching to the inhabitants of the island. A government order, however, prevented the execution of the latter part of his plan, except for a few weeks, and he returned to New-York the following spring, where he spent a short time in preaching to the congregation of the Protestant Reformed Dutch Church in Orchard street.

It was at this juncture that Mr. Abeel received a proposition from the Seaman's Friend Society, and the American Board of Commissioners for Foreign Missions, that he should go out to Canton, to see what could be done in behalf of sailors visiting that port; and also in behalf of that portion of the native population residing either in that port, or other accessible ports of the country.

The subject of Foreign Missions was by no means a new one to the mind of Mr. Abeel. He had pondered much upon it while a settled pastor, and had even shown a strong interest in the cause. A desire had existed in his heart to labour in the Holy Land; but his was a mind ever open to what he considered the indications of Providence, and this proposition, taken in connection with the appearance of certain obstacles to his entering the field of his choice, induced him, in common with his friends, to feel that his next duty was to China. This decision was not hastily or unadvisedly formed—the subject had been one of much earnest prayer, meditation, and self-examination; and with the sincere desire to know and do his Master's will, he set about preparations for his errand of love.

On the 14th of October, 1829, he sailed from New-York in the ship *Roman*, accompanied by Mr. Bridgman, a fellow-missionary. During the voyage, the attention of Mr. Abeel was greatly absorbed in his efforts for the conversion of the officers and seamen connected with the vessel. He held private personal interviews with each, furnished them with suitable religious reading, and held religious services on the Sabbath. His health during this period was exceedingly precarious, and he was frequently oppressed with doubts as to his duty in view of it. Indeed, he was so disheartened at one time at the prospect of reaching China, only to be a burden to the Societies that had employed him, that he had nearly resolved to stop at the Cape of Good Hope, and retrace his steps in a homeward direction. He determined at length, however, in accordance with the advice of Mr. Bridgman, to proceed, and leave the result in the hands of God. They reached Canton on the 25th of February, 1830, and were kindly greeted by Dr. Morrison, who, for upwards of twenty years, had been labouring almost unaided in this field, and whose heart overflowed with joy at this accession of aid to the cause in which he had been so long engaged.

Mr. Abeel, it will be remembered, was primarily engaged in the service of the Seaman's Friend Society, with the understanding, however, that he was ultimately to be transferred to the service of the American Board. Accordingly, immediately on his arrival at Canton, he commenced his duties as seaman's chaplain. After a course of labour, of nearly a year's duration, he closed his engagement with the Seaman's Friend Society, and entered upon his engagement under the American Board. Pursuant to his instructions, he sailed from Canton upon an exploring tour to Java,

Malacca, Siam, and the islands of Eastern Asia. He was directed to examine, so far as his means would allow, the wants and condition of these countries, in a religious point of view, and to report upon the feasibility of establishing missionary stations among them.

In a letter written to his parents, about this time, Mr. Abeel thus endeavours to cheer their minds, concerning the dangers to which he was soon to be exposed: "Pray dismiss your fears about my welfare. I am in the hands of One who is more interested in my happiness than all of you, and who will protect me from all dangers, until he sees proper to remove me beyond their influence. What more could you desire, if you really desire my best interest? Oh, how we mistake on these points! We can trust our senses farther than our God; and every calculation we attempt, proceeds on the unwarranted principle, that the continuance of mortal life is more desirable than the enjoyment of heavenly perfection and bliss. We can ask no more—we can possibly desire nothing so much, as to meet in the presence of God, and spend an eternity in admiring and praising the exceeding compassion and grace of Him who has redeemed us with his own blood, and made us kings and priests unto God! Though I should be, as you may suppose, delighted to meet you all again on earth, it appears a matter of the least importance, if we dwell together for ever."

In this confiding, hopeful spirit, Mr. Abeel continued his labours, intent alone upon the work allotted him. Although the nature of his instructions did not permit him long to labour in any one place at this time, yet the united testimony of his Christian brethren, in those places where he was permitted to tarry, clearly indicates the healthful and cheering influence he every where exerted. It was well remarked of him, that "he was Catholic in his spirit, and though attached to his own church, he was a friend to all of every name who loved Jesus. He laboured for all, and he prayed for all."

About two years and a half were thus passed by Mr. Abeel in the prosecution of his investigations. This time was divided between Batavia, Siam, and Singapore, together with repeated journeys to the several islands of the Eastern Archipelago, whither he was led in part by his desire for missionary intelligence, and partly with the view of recruiting his failing health. The limits of this brief sketch will not allow of an extended notice of these labours, and a single remark in regard to his own religious state must suffice. He was during this period often sadly depressed in his spirits, as his

diary would indicate, on account of the hidings of God's countenance. He often groped in darkness, and mourned over his spiritual trials, but never for one moment did he falter in his desire to know and to do his whole duty, and to spend his all in the work of the Lord.

On the 25th of May, 1833, having become much prostrated by disease, and being directed by the Board to return home, he embarked for England, and arrived the following October—much improved in health and strength. Here, and upon the Continent, he passed nearly a year by the advice of his medical friends, travelling through France, Germany, Holland, and Switzerland, procuring missionary information, and endeavouring to awaken a spirit of coöperation among the evangelical churches in behalf of the cause of missions.

He sailed for America in August, 1834, and on his arrival at once set himself about the advancement of the missionary cause, by every means in his power. He went about from place to place, through various sections of the United States, visited theological institutions, attempting to infuse the missionary spirit into the minds of professors of religion, ministers, theological students, and, indeed, of all he might meet, of every name. Many evidences exist of the good results which attended this part of his labours, and many still remember the healthful impulse given by his presence to the progress of religion in those institutions among which he divided his time. Having never abandoned the intention of returning to China, whenever his health would permit, the succeeding two years were spent by him in alternate hope and fear, lest his physical infirmities should preclude his further labours.

At length, however, he was permitted by his medical advisers to try the experiment of a return, and in October, 1838, he sailed again for Canton, in company with other missionaries, and arrived in February, 1839, after an absence of eight years. After a short period of labour at Canton and Macao, an unexpected impediment to all missionary efforts arose, in the difficulties which occurred at this time, between the Chinese and British Government, on the opium-trade. The war which grew out of these difficulties, however beneficial it may have proved in its results, in opening a more free and unrestrained passage for the spread of the gospel among the Chinese, was, at this time, a source of much hindrance and embarrassment to the cause, and compelled the missionaries almost wholly to suspend their labours.

Pursuant to his instructions, Mr. Abeel now turned his attention to the religious interests of the Eastern Archipelago. He visited Borneo, Malacca, Java, and also spent some time at Amoy, Kolongsoo, and Singapore. His time was chiefly taken up in visiting these and other places, that gave promise of affording facilities for the introduction of the gospel.

During a stay of some months at Singapore, he acted as chaplain to the English chapel, and also preached every Sabbath in the Chinese language. His labours here as in other places were highly valued by those who witnessed them, and were most salutary in their effect. At Kolongsoo and Amoy, his labours were great and unceasing. Although compelled by feeble health to such a frequent change of plan, his journeyings were always made in some way subservient to the great work in which his whole soul was engaged; thus we find him occupied in his wanderings in the distribution of religious books, and in personal conversation with individuals when he was unable from circumstances to address a large number together. For a period of five years he was permitted to labour thus in the field of his choice; but at length exhausted nature could do no more, and the stern mandate of necessity compelled him to abandon the work, and seek again the land of his childhood before the last sands of his fading life should be wholly exhausted.

He embarked for New-York in January, 1845, "doubtful," as he remarks in his diary, "*which home I should reach first.*" His home was changed. During his absence, both father and mother had been removed from earth, and there was much of sadness that mingled with the pleasure of being surrounded once more by surviving relatives. His bodily infirmities were great, and at times his sufferings were hardly to be borne. His time was chiefly passed in devotional exercises, and he seemed but little affected by any worldly considerations.

As the close of his life drew near, his sufferings increased, and in like proportion his hopes grew brighter. His death was regarded by him with perfect composure, and spoken of as freely as any other topic. He made a perfect disposition of all his affairs, and arranged every thing, even to the spot where his remains should be interred. Shortly before his death, his agony became excruciating, so much so that he would permit no one of his friends to be present in his room except his physician. Calmly he awaited the final moment in close communion with his Maker. "His last wish was to be left undis-

turbed. Before his death, his sufferings ceased, and he lay as in a gentle slumber till he died. No groan or sigh was heard. He fell asleep in Jesus."

The last record in his diary, made about ten days before his death, is worthy of preservation, as it exhibits the peaceful state of mind which it is the exclusive privilege of the Christian to enjoy as he looks upon his approaching end:

"August 20, 1846.—Wonderfully preserved! With a kind and degree of disease that generally has a speedy issue, I live on. All things are mine. God sustains me through wearisome days and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. When I embarked for home, the latter part of the fifth chapter of Hebrews was blessed to the production of the assurance of hope or something a-kin to it. I have not lost it. Death has no sting. Oh, may the Conqueror continue with me to the close! and then——"

Thus the diary closes, and we have reason for the belief that the prayer of the dying saint was fully answered, and that the Holy Comforter was with him to the last. His death occurred September 4th, 1846, at the age of forty-two years.

It is a pleasant and a profitable thing to study the character of such a man as David Abeel, for we may draw from it a lesson useful to all. In the ordinary acceptance of the term, Mr. Abeel was not a *great* man. Although possessed of talents of no mean order, his genius was not a towering one, and his attainments were not superior to those of many other men who would rank far below him in point of usefulness. Sound judgment, and the power of mental application, he had to an eminent degree, and his steady, inflexible perseverance alone carried him through the great amount of literary toil to which he was subjected in the study of the various languages he acquired to a greater or less extent during his life. What he lacked in brilliancy of intellect was abundantly compensated for in its strength and force, and the clearness and accuracy of his reasoning gave ample proof of his powers of discrimination. He had a critical acquaintance with several languages, and of the Chinese he acquired a command that has fallen to the lot of very few, except natives of the country. The Siamese and Malay languages he also learned, so as to use them with much fluency and ease. He used to

say that much of his success in learning the Chinese language was attributable to the correctness and delicacy of his musical ear, and he remarked frequently that no one ought ever to attempt the study of this language who had not a nice ear, and the power of distinguishing with accuracy between similar sounds. When it is remembered, in connection with what he accomplished, how feeble was his health, how many were the obstacles he encountered, and how few the advantages he possessed, it will be obvious that nothing but a vigorous determination and an indefatigable industry could have sustained him. His writings are distinguished for their clearness and simplicity, partaking much of the character of his mind, and exhibiting forcibly its leading characteristics.

The chief of his published works are a description of life in China and other parts of Asia, published in 1835, and a volume entitled "The Claims of the World to the Gospel." Rev. Dr. Wyckoff, in his funeral discourse on Mr. Abeel, remarks: "His 'Residence in China' discovers a quick apprehension and a just perception of the beautiful and repulsive in nature and in morals. His 'Discussion on Missions' bespeaks close discrimination, accurate representation, with candid and powerful argumentation."

His sermons, his biographer remarks, were prepared with much care, it being his practice to select his subject on the first day of the week, and to meditate upon it much before presenting it to his hearers, that, understanding and feeling more deeply its force, he might the better bring it home to the hearts of others. His preaching was eminently practical and direct. His manner was highly prepossessing, and calculated to fix the attention; at the same time there was an utter absence of all affectation, and the listener could not but feel that the rich, mellow voice to which he was attending did indeed speak forth "the words of truth and soberness."

He preached during the greater part of his life abroad every Sabbath, and acted, as stated above, as chaplain at Singapore and Canton, as well as at Kolongsoo. His ministrations were uniformly received with favour, and his deep earnestness of purpose and singleness of heart won for him friends wherever he was stationed.

But the key to his success, not only as a preacher of the everlasting Gospel, but also in his other undertakings, was his deep and ardent piety. Few probably enter upon the Christian course with a higher standard of personal holiness, or more extended views of the nature of true sanctification. God's Holy Word, and this alone,

was the test by which he sought to measure every thought, word and deed. Not content with the limited attainments of common Christians, he aimed to adopt as his only criterion the example of his Saviour, and to make His life and character his only model for imitation. To this end he was wont to spend much time in the critical study of the Bible. "He studied it," says his biographer, "on his knees, with a teachable spirit. For days he would pore over some precious passage or chapter until his soul was filled with its spirit. He would often peruse it in many different languages, that, to use his own expression, he might perhaps find some beauty or striking thought in one translation or version, which was not in another.

"Wherever he went, the Bible was his companion, and as often as opportunity offered in his journeyings, he would refresh and strengthen his soul by its perusal, and thus preserve himself from the power of worldly influence. In his hours of sickness it was his delight to comment on different portions of the Word while some person would read it to him slowly. And after his strength failed, the study of the Bible was the chief source of his consolation."

Of such an one it might be safely predicated that he lived near to God, and that the place of secret prayer would be constantly sought by him. This was indeed the case, and of no one could it be more truly said, that "he was a man of prayer."

His strict views of Christian responsibility brought him to a deep sense of his dependence on Divine assistance in the daily trials of life, and he loved to recognise his highest privilege in his daily intercourse with his God. His were not the hurried prayers and the slighted devotions of a few grudging moments taken perforce from the pursuit of more genial avocations; but the appointed seasons were hailed with peculiar delight; when he might withdraw himself from the surrounding world, and in the stillness of his closet commune alone with Him who seeth in secret. When a student in the Theological Seminary, it is related of him that in a wood adjacent to the institution, in a retired spot, he prepared a place to which he might repair for prayer and self-examination unmolested by distractions calculated to divert his mind from contemplation. Here would he spend hours in close communion with God and his own heart, in deep abasement on account of his short comings, and in humble renewal of his vows of consecration. He *loved* his closet, for it was after such seasons of wrestling with God that he would come forth,

his countenance radiant with light from above, and his heart imbued with a portion of that love that passeth all understanding. Thus it was that obstacles vanished before him, his mind was strengthened, his hopes revived, and he could with renewed energy press forward in the work of the Lord. Truly did he recognise, in the fulness of its force, the injunction, "that men ought always to pray, and not to faint."

With a mind so thoroughly imbued with a sense of dependence on a superior power, and a heart so fully alive to the duty of self-exertion, it is not surprising that Mr. Abeel should have been the holy man that he was, or that with a faith like his, he should have been sustained through trials and obstacles that would have made stronger men to quail before them; but his was that faith that entereth within the vail, and trials and difficulties were of little moment to him, while he could feel that he was leaning on the arm of an all-sustaining God. His example furnishes us with a new illustration of the power and willingness of our Heavenly Father to preserve unto the end those whom he has appointed to serve him. It shows us how moral strength can triumph over physical weakness, and how much a spirit of self-devotion and persevering energy can do to atone for the disabilities of a feeble frame and precarious state of health. It furnishes us with another example of exalted piety, faithful diligence in the path of duty, and unfaltering trust in the promises of a Divine Redeemer. It shows us the converting and sanctifying power of the Holy Spirit, in reclaiming to the service of God a weak and sinful child of Adam, and in leading him by mysterious providences through a useful life and a triumphant death, to a place amid the throng of angels and spirits of the just made perfect, that chant the song of redeeming love around the eternal throne.

MUNSON AND LYMAN.

THE union of these men in labours, and in death, as well as the affectionate harmony which uniformly bound them together in life, and blended their active career inseparably into one, are sufficient reasons for their juxtaposition in this sketch.

SAMUEL MUNSON was born in New-Sharon, Maine, March 23, 1804. He was the subject of careful religious instruction in childhood, and his conscience, naturally tender, responded to the truth, at times with no little energy. At ten years of age he lost both his parents, and was received into the family of a friend, where his amiable temper and exemplary good conduct greatly endeared him to those who had so befriended him in his orphanage. A frank and winning deportment, strict integrity, mild decision, and an aptitude for steady application, made him a favourite alike with his teachers and playmates. At nineteen he gave satisfactory evidence of piety. No detailed account of his religious impressions at that time has been preserved. His hopes at first were mingled with many fears, but his character bore the evident impress of a thorough Christian experience, and he was admitted to the communion of the church in September, 1823.

His mind was very soon directed to the work of the ministry, and to the exercise of his ministry among the heathen. But he had no pecuniary resources, and knew not how to proceed. He was received under the patronage of the Maine branch of the Education Society, but its funds were scanty, and the amount he received from that source was entirely insufficient to defray the expense of a liberal education. A clerical friend gave him gratuitous instruction for a few months, and he succeeded in borrowing the necessary books. He taught common schools at intervals, and between leaving Farmington and entering Bowdoin College laboured for a time on a farm. Through his whole college course he suffered from pecuniary embar-

rassment, and unwilling to draw unnecessarily on the funds of the Education Society, his wants were always under-stated. He underwent many privations, which he bore with the greater cheerfulness, in view of his desired sphere of labour. Still, discouragement sometimes overtook him. "Nothing now lies before me," he writes, "but a dreary, dubious struggle. Were it not that I am persuaded the hand of God has brought me thus far, and still points onward, I should seek a refuge in the bosom of my friends."

Mr. Munson was not distinguished in college for quickness of perception or ease in acquiring knowledge. But he was a patient scholar, with a solid and accurate judgment, and a temper habitually cautious. He was comparatively slow in forming a decision, and tenacious in adhering to it. Hence, though not of a superior standing as a scholar, he thoroughly comprehended his studies as far as he went, and commanded a high degree of respect. The turn of his mind was contemplative, his sensibilities were tender, but the main-spring of his conduct was not in moods and feelings. A sense of duty made him active in every good work, and besides the conscientious discharge of his academic duties, he was often found in the abodes of disease and want, and gathered a Sabbath school that grew and prospered under his faithful superintendence.

On the termination of his college course in 1829, he entered the Theological Seminary at Andover, Mass. The diligent and systematic habits he had formed, enabled him not only to pursue, with uncommon thoroughness, the stated branches of biblical and theological study, but to enrich his mind by continued application to studies that are very generally relinquished after leaving college, and by independent investigations in every accessible department of useful knowledge. Such were his ideas of the ministerial and missionary work, that he would have been unfaithful to his sense of duty had he neglected any possible means of mental and spiritual culture. He gave daily proof of sterling, unaffected, all-controlling piety, combined with sober good sense, exhibiting a symmetrical union of zeal and discretion,—shrinking from every thing ostentatious, but from nothing, however arduous, that legitimately appealed to his conscience and judgment.

The associations connected with Andover, as the scene of those counsels out of which American missions to the heathen directly sprung, could not fail to quicken those desires which had impelled him from an early period in his religious history. But in nothing

is the sobriety of his character more strikingly manifest, than in the discriminating view he took of this subject as respected his personal duty. "There is a novelty," he remarks, "connected with the missionary life,—a voyage across the ocean,—a tour perhaps among the ruins of ancient Greece, or a visit to the land which was the theatre of our Saviour's mission, and the city over which he wept,—or perhaps an abode in some remote, yet beautiful island in the Pacific, where nature has lent all her charms to give elegance and enchantment to her luxuries: such prospects, connected with the success that has attended the missionary effort, and the urgent call for more labourers, have at times so wrought upon my feelings, that I have thought I could stay here no longer. Yet such a spirit is as different from the true missionary spirit as light from darkness. It would wither before toils and sufferings, like the blighted blossom in the noon-day sun. It is the ardour of youth, instead of the spirit of Christ. It is a creature of *self*, instead of that which seeketh not her own. Such feelings then must be banished.

"It is sometimes supposed that if an individual has a willingness or desire to devote himself to the missionary work, it is of course, his duty. If he could be satisfied that the desire originated from the special providence of God, he might safely yield to it. If an inclination to become a missionary is of itself sufficient evidence of duty, then the want of such an inclination will, with equal certainty, excuse one. But it is often said to theological students, 'You dare not examine the subject, lest you should be convinced that it is your duty to go to the heathen.' There can be no doubt there are ministers settled in New England who, had they impartially examined the subject, would now have been in heathen lands; and perhaps others among the heathen, had they done the same, would now have been in New-England. Not that a warm attachment to missions is to be disregarded; but it is not of itself a satisfactory evidence of duty."

His own decision was based on something more solid than sympathetic yearnings after labours to which distance lent enchantment. It was not formed without a careful consideration of the different spheres of Christian benevolence, of their respective claims, and of his relative fitness for them. He finally chose the foreign field, and, his election once made, all his plans and purposes became blended with it. His heart ratified the decision of his judgment, and his active powers were steadfastly directed to its accomplishment. The

greater part of the year, after leaving Andover, was spent at Boston and Brunswick, in the study of medicine. He received his appointment from the American Board, was married, and prepared for his departure to the East in the summer of 1833. Just before his embarkation he preached a sermon, which was published by the Board for circulation. As he was thenceforth inseparably united in life and death with his colleague, Mr. Lyman, before proceeding with the narrative of events that blend the two in the memory of the churches, let us trace the providential and gracious dispensations that gave him such a companion.

HENRY LYMAN was born at Northampton, Mass., November 23, 1809. When very young a dangerous sickness seized him, and while his life hung in suspense, his father made a solemn dedication of him to the Lord, and resolved, in case his life was spared, to educate him with a view to the Christian ministry. As health returned to his infant frame, this resolve was not forgotten. He was carefully instructed in the doctrines and duties of religion, and during childhood showed a spirit of cheerful, filial obedience, and an unusual love of neatness and order. After completing his elementary studies, he prepared for college in compliance with his father's wishes, but contrary to his own inclinations. His temperament was active, his mind partial to commerce, agriculture, or almost any thing, rather than scholarship. It might have been foreseen that strong restraints of principle could alone make a college course useful to such a mind, and unfortunately such restraints did not bind him. The pious influences of home, combined with the direct teachings which parental fidelity imparted, had been insufficient to keep his restless spirit within the limits of moral propriety. Religion, though no stranger to his intellect, had no lodgement in his affections, and in the early part of his course he became a leader in dissipation, neglecting his studies, and signalizing himself by profaneness and impiety.

A revival of religion that profoundly agitated the college in 1827, found in him its most conspicuous opposer,—and its most conspicuous subject. The conflict between the claims of religion and his untamed impulses toward sin was long and severe, but his resistance was at length overcome. All his ardour was thenceforth directed to the diffusion and exemplification of Christian principles. His influence was actively exercised to reclaim those whom he had

encouraged to stray from the paths of righteousness. Remissness in study was succeeded by a conscientious industry. But the loss of time and of intellectual discipline already suffered, could not wholly be repaired. It was no easy matter to unlearn the habits which mental dissipation had induced, and to replace them by those severer and more orderly processes which are essential to thorough scholarship. What could be done by watchful exertion Lyman did, and attained to a respectable standing in his class.

How soon the influence of a missionary spirit was felt by him is not recorded, but it seems to have mingled with his earliest and most elementary religious experience. When once entertained in his breast, it partook of his impulsive energy. His impressions of the misery of the heathen, and his longings to go for their relief, were strong, at times vehement. At Andover, whither he resorted in 1829 for theological training, much of his reading, aside from the prescribed course of study, was upon the condition of pagan and Mohammedan countries. He did not decide hastily to offer himself for missionary service; he sought advice, and meditated long, but it was plain which way the balance would incline. There are motives that might urge even a lukewarm mind towards the foreign field, looked at in some of its relations, but indifference was foreign to Mr. Lyman's temper. His heart was fixed, his judgment assented; he offered himself, and was accepted by the American Board as a missionary to South-eastern Asia, jointly with Mr. Munson.

The instructions of Messrs. Munson and Lyman directed them to proceed to Batavia, and thence to explore Pulo Nias, an island west of Sumatra; to extend their observations, if possible, to the Battas in the northern part of Sumatra, and to survey Amboyna, Timor and Borneo. For such service they seemed happily paired. The ardour of the one and the cautious prudence of the other were both needed. The ship in which they sailed was fitted out on temperance principles, and with intoxicating liquors, profane language was easily banished. The captain threw no obstacles in the way of effort for the religious benefit of the sailors; Mr. Munson, however, was disqualified from exertion much of the time by sea-sickness. A hundred days' sailing brought them in sight of "Java Head," and in three or four days after, they were landed safely at Batavia, and cordially welcomed by Mr. Medhurst of the London Missionary Society.

They immediately commenced the study of Malay, and Mr. Munson began the Chinese. Mr. Lyman was greatly concerned for the

health of his wife, who was threatened with symptoms of fatal pulmonary disease, but these yielded to medical skill. Scarcely was this grief averted, when he received tidings of the death of his father. "For once," he wrote to his mother, "I wished myself at home. I felt distressed that I could not have been there at the time. I then felt how good was prayer. E. and I knelt at the throne of grace, and commended you to the care of Him who has promised to be the widow's God, and a father of the fatherless. We remembered the promises; they were sweet."

The distribution of tracts and attendance upon the sick were means of usefulness that could be employed at once, and occupied their attention to a considerable extent, besides preaching on board ships, and occasionally relieving Mr. Medhurst in the services of his chapel. The ulterior objects of their mission were delayed by the necessity of gaining the assent of government before attempting them,—the regulations of the Dutch East India Company forbidding foreigners to reside or travel within their jurisdiction without express leave. The necessary papers were procured after some delay, and in the month of April, 1834, they left Batavia,—never to return. The day before their departure was an occasion of solemn interest. It was the Sabbath, and they had the consolation of receiving the Lord's Supper; fifteen communicants were present. As they were retiring from the chapel, Mr. Munson signified to his wife an apprehension that he might be taking a final leave of her and their infant son. But he was not moved in his determination to press forward in the way prescribed for him. On the 7th they set sail in a bark having on board ninety souls, speaking twelve languages.

Their route led them along the coast of Sumatra, and at the various ports and islands they visited, they made careful inquiries respecting the character and pursuits of the inhabitants, especially the Nyas, with reference to whom they were primarily instructed. They also distributed tracts to Malays and Chinese, and, as far as their imperfect knowledge of the language permitted, conversed with the people. The Malays, treacherous and cruel in the extreme, excited feelings of aversion, but the Nyas made a more favourable impression. They found their character, as Americans and missionaries, a surer passport than any favour from the Dutch, whose rule was hated, and whose patronage of the slave-trade made them dreaded by the natives. At Nyas, the island of their first destination, they found a state of hostility among the people unfavourable to residence there for the

present. But careful inquiries were made on all points, and several of the rajahs showed themselves friendly to their proposed mission.

Leaving Nyas, they made their way to Tappanooly, where they arrived, June 17th, having suffered not a few hardships and privations. From this point they set out on the 23d, to explore the Batta country, with guides, interpreters and servants, in all a company of fourteen persons. On the second night after their departure, a rajah who hospitably entertained them advised them to remain a few days, while he sent forward to ascertain the disposition of the people towards them. But conceiving that they were not likely to be disturbed in a peaceable errand, they went forward. Their journey was difficult, passing over steep hills and through abrupt ravines, covered with forests and dense thickets. The people of the villages they passed treated them with a familiarity approaching to rudeness, but with no demonstrations of violence. But on the 28th they found themselves unexpectedly within a hundred yards of a fort, occupied by a number of men, armed with muskets and other weapons. The interpreter went to the fort to parley with the garrison, when they were partially surrounded by an armed company of about two hundred men. Most of the servants threw down their baggage, and made their escape. The interpreter and a servant who was with him, seeing the aspect of affairs, managed to effect their escape. The missionaries were armed, for their protection against wild beasts, but that their pacific intentions might not be misinterpreted, they immediately gave up their arms. To use them, would have been of no avail against such a host, even had they been disposed to repel force by force. But their interpreter was gone, and the multitude were too eager for blood to mind the significant gestures that supplied the place of unutterable words. Mr Lyman fell by a musket shot, and Mr. Munson was thrust through with a spear. One of their servants was also killed; the rest of the company returned to tell the sad tidings.

In communicating the fatal issue of their expedition, the Dutch post-holder at Tappanooly took special pains to represent that they went into the interior against urgent warnings from himself and others, and were thus guilty of rashness. The worthy magistrate was undoubtedly solicitous, lest blame should be attached to him,—of which there was not much likelihood, and may have made these warnings somewhat more fervent in the recapitulation at this juncture, than at first. But the missionaries acted on their best judgment on the representations of different parties; the tenor of which,

and the circumstances under which they were made, are very imperfectly known to us. When the people of the country learned that the men slain were Americans, who had come to do them good, they fell upon the inhabitants of the village to which the murderers belonged, and inflicted a bloody retaliation for their crime. Far other was the return meditated by the friends whom the sad event wounded. "I am so far from sorry, that I parted with Henry to be a missionary," said the widowed mother of Mr. Lyman, "that I never felt so strong a desire that some of my other children should engage in the same cause. O, how much do those poor creatures who murdered my son, need the gospel!"

From the view which has been given of the brief missionary career of these men, there is seen enough to justify the sorrow which their early removal caused. They were persons of unusual promise, each, by a peculiar discipline, fitted for great usefulness. The one active and ardent, taught by bitter experience the evil of his own nature, and driven by the memories of the past to more vehement exertion; the other deliberate, thoughtful, thorough, decided, never idle, never in haste; both consecrated with no common measure of zeal to the work of missions, and profoundly interested in the field they were exploring; their death was not only a blow to their respective circles of friends, but to churches that hoped much from their life. But He who called them to go up higher, had a different service for them to undertake, and reserved their earthly field for others.

JOHANNES THEODORUS VANDERKEMP.

JOHANNES THEODORUS VANDERKEMP, the son of a clergyman of the Dutch Church, was born at Rotterdam, in the year 1748, and at an early period of his life, was entered a student at the university of Leyden, in which his brother was afterwards Professor of Divinity. Here he made extraordinary attainments in the learned languages, philosophy, divinity, medicine, and military tactics, and on the conclusion of his university course entered the army, where he served for sixteen years, and rose to the rank of Captain of Horse, and Lieutenant of the Dragoon Guards. He quitted the army in consequence of a quarrel with the Prince of Orange, and, resigning the prospects of distinction which he there enjoyed, he resolved to devote himself to the medical practice, for which he had already no inconsiderable qualifications, but spent two years at the university of Edinburgh, to perfect himself in his profession. At the conclusion of his studies, having received the degree of Doctor of Medicine, he returned to Holland, and settled as a physician in Middleburg, where he practised for a time with great success, and gained a wide reputation for science and skill. He afterwards removed to Dort, where he engaged chiefly in the pursuits of literature and rural amusements.

Soon after entering the army he had imbibed infidel sentiments, then prevalent in Europe, especially on the Continent, and, the restraints of a religious education once broken through, he became addicted to habits of vice. These evil courses affected his pious father with such grief, that it is believed to have shortened his life. Marriage and subsequent retirement from the army, reclaimed him from some of his irregularities, but at Edinburgh he became a confirmed deist. He says of his views at that time:

“Christianity appeared inconsistent with the dictates of reason,—the Bible, a collection of incoherent opinions, tales, and prejudices. As to the person of Christ, I looked at first upon him as a man of

sense and learning, but who, by opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hatred and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord's Supper: but some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration. I then prayed that God, by punishing my sins, would prepare me for virtue and happiness; and I thanked him for every misfortune. But the first observation which I made was, that although oftentimes severely chastised, I became neither wiser nor better. I therefore again prayed to God that he would show me, in every instance, the crime for which I was punished, that I might know and avoid it. Finding this also vain, I feared that I should perhaps never be corrected in this life by punishment; still I hoped that I might be delivered from moral evil after death, by a severer punishment. Yet, reflecting that punishment had proved utterly ineffectual, to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *à priori* reasoning well founded, was totally refuted by experience; and I concluded that it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself to be like a blind man who had lost his way, and who waited in hope, that some benevolent person would pass by, and show him the right path; so I waited upon God, that he would take me by the hand, and lead me in the way everlasting."

Dr. Vanderkemp was thus brought to see the real result of skepticism—that instead of light, it brought darkness; instead of higher truths, the denial of all knowledge; instead of better hopes than those of religion, a hopeless narrowing of sight to the present, and total ignorance in points where certainty is most necessary to the mind. It was hardly possible that a mind so ingenuous should long remain in this state of doubt, but he was roused by an event that gave a shock to all worldly enjoyment, and concentrated his powers in the contemplation of Him, whose wise and sovereign providence inflicted the blow. On the 27th of June, 1791, as he was sailing with his wife and daughter on the river, near Dort, a sudden and violent squall upset the boat. Mrs. and Miss Vanderkemp instantly perished, and the doctor, who clung to the boat,

was carried down the stream nearly a mile, no one venturing from the shore to his relief. A ship in the port being driven from her moorings, was drifted towards that part of the channel of the river where the doctor was ready to sink, and the sailors rescued him.

This memorable affliction, and equally memorable deliverance, it would seem, gave a decided shock to his skeptical views. His mind, exhausted in the vain endeavour to resolve by unaided reason the problem of his moral life, was quickened to the investigation of the claims and offers of Christianity with new interest. The truths he had before rejected with scorn, now commended themselves to his judgment and to his heart. In a letter referring to this period of life, he says: "I am compelled to admit, that in many instances my knowledge was very imperfect:—taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan, of the depth and extent of the misery in which I had been, of the guilt from which I had been delivered, of my natural enmity against God, nor even of my own ignorance." But in proportion as his mind was enlightened, his heart was but the more settled in the obedience of faith.

During the war between Holland and France, in 1793, a large hospital was erected near Rotterdam, of which Dr. Vanderkemp was appointed director. Here his skill and benevolence united to win for him a large measure of esteem. Nor, while studious of the order of the hospital and the comfort of the patients, did he neglect the advancement of piety there. A catechist was employed to instruct the inmates twice or thrice a-week, and on every Sunday they were regularly led to public worship. But the subsequent invasion by the French, put an end to his usefulness by breaking up the hospital, and he returned to his literary pursuits at Dort. Here he was particularly engaged in the study of oriental literature, and in composing a commentary on the Epistle to the Romans

The formation of the London Missionary Society, in 1795, attracted his attention, and excited in him a warm interest for their great enterprise. He procured a copy of the discourses preached at the organization of the Society, with a view of publishing a Dutch translation, to excite a missionary spirit in the churches of his own country. The reading of these productions awakened a desire to undertake some direct personal service in this cause.

"Here am I, Lord Jesus," was his language upon his knees; "thou knowest that I have had no will of my own, since I gave myself up to thee, to be spent in thy service according to thy pleasure; prevent me only from doing any thing in this great work in a carnal and self-sufficient spirit, and lead me in the right way, if there yet be any way of wickedness in me." To the Directors of the Missionary Society he addressed a letter, expressing "a desire to be sent, if it be the will of God, to the heathen; or to abide in this country, endeavouring to serve my Lord, in stirring up the too languid zeal of my countrymen."

The directors replied to this communication by an invitation to visit London, which was at once complied with. Dr. Vanderkemp remained there several months, and commended himself as a suitable person to commence and superintend a mission to South Africa, an enterprise he had himself proposed. This appointment he accepted, and directed his attention to every accessible means of informing and qualifying himself for the work. Among other things, it occurred to him that an acquaintance with the art of brick-making might prove useful in his efforts to promote the civilization of the people, and for this intent he employed himself for some time in a brick-yard near London. Returning to Holland to settle his affairs, he took with him an address from the Missionary Society, which was translated and widely circulated. He succeeded in organizing a society in Rotterdam; another was formed in East Friesland, and Rev. Mr. Kicherer, a minister of the Dutch Church, accompanied him to England, as a candidate for missionary service. To this service, Dr. Vanderkemp was ordained in the Scots' Church, London, and on the 23d of December, 1798, in company with Mr. Kicherer and Messrs. Edmund and Edwards, set sail for the Cape of Good Hope, in the Hillsborough, government transport, bound for Botany Bay. The Duff, with missionaries for the South Sea Islands, sailed in company, but parting, was captured by a French privateer.

More wretched, depraved, and abandoned persons than the convicts on board the transport, could hardly have been collected. Their turbulence threatened the lives of some of the officers before leaving the harbour. The doctor was warned not to trust himself among them, but his benevolent daring proved the truest wisdom and prudence. He conversed freely and kindly with them, soothed their agitation, and procured, in consequence, the removal of some severe restraints which their mutinous behaviour had rendered

necessary. They listened with respectful attention to his advice and instructions, to their manifest improvement and the hopeful conversion of some. Disease soon made its appearance among them, and raged with fatal effect in their crowded quarters. The heat, the effluvia, the inexpressible misery of the hospital, made attendance on the sick and dying, a hazardous office, but the missionaries gave themselves intrepidly to it, and the infection was not permitted to harm them. This calamity was succeeded by a storm, which for three days placed them in extreme peril. In their prayers they did not forget the Duff. "Lord," said Dr. Vanderkemp, with quaint simplicity, "Thou hast given them a little ship, and they are with us in a great storm; we pray that thou wouldst give them great faith." The danger was averted, and they gave thanksgivings for their deliverance. After a passage of about fifteen weeks, the Hillsborough came to anchor at the Cape, March 31, 1799. The missionaries were received with much kindness by pious colonists, and a South African Missionary Society was formed.

Missions in South Africa have had to contend with the same difficulties that obstruct all efforts for the improvement of aboriginal races, pressed upon by unscrupulous colonists, but in a more than ordinary measure. The colony of the Cape was founded by the Dutch in 1650. The Hottentots, a simple people, generally honest, and of course confiding, were induced to sell a considerable tract of land and a stock of cattle, in which their wealth alone consisted, for a few trifling presents and a quantity of ardent spirits. By degrees, the colonists seized their territories, without the trouble of offering an equivalent, reduced many of the people to servitude, and drove those who could not be at once subdued into the mountains, where they lived a hunting and marauding life. The increase of colonists called for an increase of slaves, and they went without remorse to hunt down the wild Hottentots or Bushmen, murder the men, and carry their families into captivity. In 1774, an order was passed for the total extermination of the Bushmen, an enterprise that was warmly approved by the Boors, or farmers of the colony, and carried into effect with considerable zeal. How many were murdered, there is no way of ascertaining. Organized bands marched for that purpose, and the Boors chased and shot Bushmen like any other game. The sport was interrupted,—perhaps because the sportsmen got tired of it, and wanted some new excitement.

The Dutch did not neglect the instruction of the natives in Christianity, but found no very docile scholars. Men who must become slaves in order to come within the reach of Christian truth, will be apt to restrain their hankering after a knowledge of good and evil in which the last element is so prominent. Those who were already enslaved had gained a pretty distinct insight into the merits of colonial theology and morality, and needed no further lessons from that source. The Moravian mission, recommenced, after a long interval of exclusion, in 1792, was more successful. The humble, patient, self-denying benevolence of the United Brethren, to whom the colonists rendered the best service they could,—hostility, sometimes open and sometimes dissembled,—was instrumental in bringing not a few of the Hottentots to the love of the truth, to a well-ordered social life, and the enjoyment of many comforts of a civilized state. The mission was at length in danger of being entirely broken up by an insurrection of the Boors, when the capture of the colony by the British, in 1795, gave it temporary protection, and on the final conquest by which the Cape became British territory, missions became objects of protection and encouragement. Not that the British government has abstained from those wrongs which civilized nations, under whatever varied pretences, uniformly inflict upon uncivilized races with whom they come in conflict in the progress of colonization. Less openly violent in their policy than the Dutch, and avoiding the sanguinary cruelty that distinguished their whole proceedings, the English have not always been scrupulous of the rights of the natives. The interests of the colony outweigh higher considerations when they come into opposite scales; but individual oppression has been discountenanced, the Hottentots are no longer slaves, and, with some inconstancy, the government has shown a degree of consideration for the welfare of the natives, that their predecessors never professed.

The British possession of the Cape commenced about the time that the Missionary Society sent out its first mission. Dr. Vanderkemp and his coadjutors, however, had no intention to settle within the colony. Their views were directed to the Caffres, an independent nation inhabiting the territory eastward of the colonial boundaries,—a people greatly superior to the Hottentots. Of a commanding stature, noble features, a dark-brown complexion, approaching the Asiatic, with a remarkable energy and fearlessness of character, they presented promising materials for the rise of an enterprising

nation. They were far from the savage state, having a regard for rights of property and the force of law,—rude and imperfectly defined, it is true, but not the less real,—widely distinguishing them from most of the African tribes before discovered. They were addicted to agriculture, and though somewhat turbulent, and less tractable to instruction than the Hottentots, were likely to reward all the labour bestowed on them.*

On their arrival at the Cape the missionaries intended going immediately into Caffraria, but a delegation from the Bushmen on the Zak river, four or five hundred miles from Capetown, having come with a request to have teachers sent among them, it was thought best to detach a part of the company to a region thus providentially opened to them. Mr. Kicherer and Mr. Edwards, therefore, decided to go with the Bush-chiefs, while Dr. Vanderkemp and Mr. Edmond should execute their original purpose. They made their way with some difficulty into the Caffre country, and were assigned by the king a place of settlement, but the state of the country was such that it was impossible to prosecute their labours. On the frontier there was continual disturbance. The British jurisdiction in the colony was then recent, and might be only temporary; it was not easy to keep order. The king was jealous of foreigners, as he had reason to be, and Dr. Vanderkemp was no exception,—though he might have been, had not evil-disposed persons taken every opportunity to excite groundless suspicions against him. After about sixteen months of labour, which, though ineffectual as regarded the Caffres, was useful to some Hottentots, Bushmen and fugitive colonists who were harboured there, he reluctantly removed within the colony, and settled at Graaf Reinet, where he was joined, on the 14th of May, 1801, by two fellow-labourers, Messrs. Vanderlingen and Read.

At Graaf Reinet, the missionaries immediately gathered a congre

* If these prospects have not been realized in subsequent labours among the Caffres; if repeated wars, growing out of an imperious and encroaching policy on the part of the British colonists have interposed insuperable obstacles to the desired consummation; and if the result of these unhappy struggles shall be the subjection and ultimate extinction of a people worthy of the most considerate culture, let an aggressive civilization, godless and inhuman in its progress, wear the shame. The old plea that "savages cannot be reclaimed," with which the strong have continually sought to veil their injustice toward the weak, is unavailing as against the appeal of the Caffres.

gation of Hottentots, and commenced a school for instructing them in reading and writing. This attempt to elevate the condition of the oppressed natives, roused the anger of the Boors, which had all the sullen malignity that commonly marks the hatred of men towards those whom they have injured. Favours shown to the Hottentots by British authority were made the pretext of a Dutch insurrection. The motives of the insurgents plainly appeared, when they made the mission at Graaf Reinet their first object of attack. They finally laid down their arms without any bloodshed, but at the invitation of Governor Dundas, the missionaries removed, with the people under their charge, to a more eligible location near Algoa Bay, called Bota's farm, the governor supplying them with provisions for one year. The buildings on the farm were sufficient for a dwelling-house, a church, a school and a printing office.

Instruction was immediately commenced, and the prospect seemed fair for a prosperous mission, but it soon appeared that the spot was by no means healthy. Agues and other diseases became prevalent among the people, and Dr. Vanderkemp was confined to his bed for eleven months with rheumatism. But he was not to be discouraged. He went forward, diligently seeking the spiritual and temporal good of the people. He gained both the confidence of the Hottentots and the hatred of the Boors, which alike attested his ability and integrity. Governor Dundas employed him in negotiating a treaty with the Hottentot chiefs. He succeeded with one of them, on which the others directed their hostility against him. Dr. Vanderkemp's hopes of peace were blasted by the breach of faith on the part of the governor with the chief who had entered into treaty. His representations were overruled in consequence of calumnious charges against him, and at last he was forbidden to receive any more Hottentots into his settlement. A war broke out with the Hottentots and Caffres, aggravated by insurrections of the Boors. At this crisis the peace of Amiens restored the colony to the Dutch, and the British withdrew. The governor urged Dr. Vanderkemp to remove to the Cape, and postpone his labours till more quiet times. This was declined. He then proposed to the missionaries, for their own security, to remove their quarters to Fort Frederic, in the immediate neighbourhood, which was to be evacuated by the troops. This was also declined as inexpedient.

Within eight days the settlement was attacked at midnight by a band of marauding Hottentots. Compelled to fire in self-defence,

one of the Hottentots belonging to the station fired at random; the shot took effect fatally on the chief of the attacking party, and the enemy dispersed. The next night the plunderers returned to the charge, but finding the place barricaded and the cattle secured, retired. A third attack was made in the day-time, two wood-cutters were killed, and all the cattle driven off, but the people rallied in pursuit, and recovered them. The missionaries had all along taught their people that a Christian could not justly save his *property* by deadly force, and that nothing but the necessity of personal self-defence could justify the sacrifice of life. It was not so easy, however, to make them appreciate the distinction, and in the unsettled state of the country, they feared to become involved in bloodshed. The settlement was accordingly removed into the fort. The colonists interpreted this act as indicating an intention to unite with them in hostilities against the native tribes, and encouraged the removal; but when they found that the missionaries still discountenanced all their proceedings, they exerted themselves to render their efforts as far as possible fruitless. The weak and half-taught Hottentots were some of them seduced into vices that could not be tolerated in a missionary settlement, and the company—that at Bota's Place numbered three hundred—was considerably reduced. But among the remnant there was evidence that the preaching of the gospel had its appropriate effect in the awakening and conversion of those who heard.

The Boors looked forward to the restoration of Dutch authority with ill-dissembled satisfaction, as to an event that should give them power to renew their oppression of the natives. They did not even wait for the installation of the new authorities at the Cape, but forthwith began murdering Bushmen and kidnapping their children, as if the old bloody code were already reënacted. Governor Jansen, however, the new chief-magistrate, had known Dr. Vanderkemp familiarly in former years, and was, moreover, too enlightened and humane to think of renewing the atrocities on which the colonists were resolved. But his sympathy with Vanderkemp's religious character, and with the objects he had at heart, were rather faint. Although he treated the venerable missionary with much respect, and promised justice to the natives, he imbibed from the colonists a prejudice against them, and a jealousy of the missions that led to a hesitating policy; sometimes apparently benevolent to the Hottentots and confiding towards their teachers, and again making

concessions to the Boors that threatened the very existence of the missions.

Leaving the Cape on a tour of inspection, the governor visited Dr. Vanderkemp, and conferred with him at some length. He admitted the utility of missions, and that some objections he had entertained against them were invalid, but it was not easy to eradicate his prejudices against the natives. It being necessary to remove the mission from the fort, a tract of land about seven miles to the northward was assigned. The governor requested Dr. Vanderkemp to name it, with the suggestion that he was not partial to scriptural names. The doctor, recollecting that he had preached on the preceding Sabbath from Genesis xxxv. 2, 3, quietly proposed Bethelsdorp,—the village of Bethel,—to which Governor Jansen assented. The next day he found out the joke, and owned that the laugh was fairly against him.

The station was not the most favourable, but it was entered upon with energy, land was laid out and sown, a church erected and a village commenced. Owing to the lateness of the season when they arrived, the first crops turned out badly, heavy rains inundated them, and the settlement was retarded in its beginnings. These difficulties were partially overcome, schools were begun, and the mission seemed in a fair way to become prosperously established. The arrival of two new missionaries still brightened the prospect, when the enterprise was threatened with entire destruction through the perverse policy of the governor.

Having no very clear notions of the design of the missionaries, and little sympathy with their methods, he saw enough of their character and of the immediate results they secured, to inspire personal respect. The enlistment of a corps of Hottentot soldiers, many of whom were drafted from the Moravian and English mission institutions, and gave full proof of their superiority to their ruder brethren, confirmed this good opinion. He began to look on missions, therefore, as an excellent aid to the government, and as only needing a little amendment by his own politic counsel to become an important engine of state. His excellency does not seem to have entertained a moment's doubt of his capacity to regulate all these matters, in which he was by no means singular. The possession of power seldom makes men modest. His plan aimed at nothing less than the reconciliation of missions and the policy of the colonists, by a compromise. All *new* missionaries must establish themselves

in "the interior of the Cape," beyond the limits of the colony, and were inhibited from teaching any native having residence within those limits, without express leave obtained of the governor. The three stations already established within the limits were tolerated, but they were restricted to the teaching of *wandering* Hottentots. At the same time they were not allowed to enter Caffraria. No instruction in writing was permitted, and public prayer for any government, except that of Holland and the colony of the Cape, was forbidden. The missionaries were required to make frequent report of the state of their institutions, and to give instruction on certain topics suggested by the governor's wisdom.

This absurd attempt to please the colonists, by making the degradation of the natives within the colony perpetual, and keeping the exterior tribes from rising above the possibility of subjugation, and at the same time to gratify his mixed sentiments of good-will and suspicion towards the missionaries,—might have entirely destroyed the efforts for the civilization of South Africa, if it had been permitted to exist for any considerable time. Dr. Vanderkemp obeyed as far as he could, but it was not possible that a minister of Christ should consent to abdicate the commission which sent him to "teach all nations." A Caffre chief committed a son to his care, and another offered two sons for instruction. They were received, to the great clamour of the Boors, and in violation of the governor's edict. Dr. Vanderkemp and Mr. Read were summoned, in April, 1805, to appear at the Cape, and answer for their conduct. During the preceding three months thirteen hopeful converts had rewarded the toils of these brethren, and they were naturally reluctant to leave their charge at such a time. Two missionaries had recently arrived at Bethelsdorp, and to their care the interests of the station were committed. A journey of five weeks brought them to Capetown. It was performed with more lightness of heart in consequence of meeting still another missionary, who had gained permission from the governor to settle at Bethelsdorp.

At the Cape they were detained eight months, unable to obtain a trial, or leave to return to Bethelsdorp, to found a new station, or even to pass through the colony in order to reach some tribe beyond the Dutch jurisdiction. In this state of things Mrs. Smith, a widow lady in her fifty-fifth year and in a feeble state of health, disposed of her property, and gave up ease and social consideration for the welfare of the mission. She gathered the children into a school,

taught the women useful employments suitable to the sex, and laboured to introduce both the principles of religion and the decencies of life among them. In short, she did for the mission what only *feminine* benevolence could do, the want of which had been a serious drawback upon its progress.* So that the eight months of inactivity to which the two missionaries were condemned proved the occasion of great good to the people of their charge. But they were long months to men who so loved their work. Wearied out by the delay, Dr. Vanderkemp began to think of a mission on the east coast of Africa, and also in Madagascar. The outline of such a project was drawn up and sent to Europe, but within a month the trial of their faith was terminated by the final capture of the Cape by the British, January 8, 1806. Sir David Baird, the English commander, treated the missionaries with great respect, permitted them to return to their station, and gave them the free occupation of a tract of land belonging to the government.

Dr. Vanderkemp, amid the cares of his principal employment, found time to complete his work on the Epistle to the Romans, which he sent to Europe for publication, under the title of "The Theodicy of St. Paul." In the year 1808, the population of Betheldorp amounted to from six to seven hundred souls, who showed an increasing spirit of industry. The interests of religion among them were prosperous. The schools flourished. "In short," Dr. Vanderkemp wrote, "after six years' labour, it has attained such a degree of solidity, that it may be committed to the care of another missionary, which will enable me to devote some subsequent days of my far-advanced age to God's service, among some of the nations hitherto ignorant of the way of salvation." With these feelings, his thoughts again turned towards Madagascar, but a menace of apoplexy warned him that his work was nearly done.

In the year 1810 there were nearly one thousand inhabitants at Betheldorp. Various branches of industry were introduced, to the profit of the people in more than one respect; and a rapid advance towards civilization was apparent. Fields, lately a barren wilderness, were covered with cattle. The manufacture of salt was

* Many have doubted whether missionaries, as a general rule, should be married. It is certain that women are needed to assist them in departments which they alone are qualified to fill; whether these should be the wives of missionaries it is not necessary here to inquire.

encouraged. The evidence was clear that in spite of adversities with which it had been compelled to struggle, the village was fast repaying by its prosperity the care bestowed upon it.

But the venerable man who had founded and watched over it was permitted but a short time to continue or to review his earthly work. He abode at his post till near the end of the year 1811, when he was suddenly arrested by a fever. His disorder made rapid progress, and nearly deprived him of the power of speech. A sort of lethargy subdued his faculties to such an extent that his attention was not easily gained. To the question "what was the state of his mind?" he said, "All is well." Being again asked, "Is it darkness or light with you?" he briefly but emphatically responded, "Light!" And so he fell asleep.

Dr. Vanderkemp entered upon the missionary work late in life, and his course was necessarily brief, as compared with the length of days during which some of his contemporaries were permitted to toil. Nor was that the only or the chief disadvantage arising from this circumstance. A man beginning an entirely new course of life when nearly fifty years old, is liable to fail in the power of adaptation to his new circumstances. His habits are fixed: the flexibility, the vigour and the elasticity of youth, have been long left behind. These things were against Dr. Vanderkemp, and made his great gifts less useful to the mission. Those gifts were indeed extraordinary. Men of greater natural powers, and of equal piety, have doubtless offered themselves for this service, but seldom have the acquisitions of half a common life-time, spent in liberal professional pursuits or in studious leisure, been laid so cheerfully upon the altar.

The most distinguishing trait of his character was an ingenuous simplicity. Naturally frank and decided, when reclaimed from infidelity he was eminently a *whole-hearted* believer, and received the truth "as a little child." His disregard of some of the conventionalities of life, in part due to his seclusion as a missionary from refined society, gave him an appearance of singularity to those who met him in Africa. Dr. Litchenstein, who visited him at Bethelsdorp in company with Governor Jansen, mentions, with a perceptible sneer running through his whole description, that when the venerable missionary met them, instead of the common form of salutation, he solemnly invoked the divine blessing upon them. In some men this would seem affected, but in Vanderkemp it was the spontaneous

out-flow of a truly religious benevolence to which his whole nature was subdued. To use his own expression, he felt that he "had no will of his own," distinct from that of the Master he served. In this spirit he lived and died, leaving to others "an example, that they should walk in his steps."



ENGRAVED BY J. SARTAIN

Wm. G. Crocker

LATE MISSIONARY TO WEST AFRICA.

WILLIAM G. CROCKER.

THE Baptist mission in Liberia, after the death of Lott Cary, languished. One missionary, a little before that event, had been sent out, but fell a victim to the climate in six months. Another followed, and met the same fate. The little churches in the colony prospered in the meanwhile, but the Board were chiefly concerned for the native tribes, and in view of the fatal effects of the climate upon white men, sought in vain for coloured persons qualified to undertake the mission. Year after year the claims of Africa were presented, but "there was no answer, neither any that regarded," till in 1835 two young men offered themselves for the perilous service, one of them the subject of this sketch.

WILLIAM G. CROCKER was born at Newburyport, Mass., February 10, 1805. He was religiously educated, and in his early years gave diligent heed to the instructions of his parents, toward whom he ever behaved himself as a dutiful and affectionate son. At the age of fourteen he was the subject of profound religious impressions, the influence of which abode upon his mind, though he indulged no confident hope, nor professed his faith till twenty years of age, when his heart, after a prolonged struggle, was settled in a peaceful consciousness of reconciliation with God, and he united with the First Baptist Church of Newbury.

The circumstances of the family gave him slender facilities for the improvement of his mind, but these he improved to the utmost. Though obliged regularly to spend half a day with his father on a shoe-bench, his teacher remarked that he made greater progress in the moiety of his time, than a majority of his school-mates. Discouraged at the slowness of his progress, he apprenticed himself to a printer at the age of nineteen, with the hope of enjoying more ample opportunity for acquiring knowledge. Here he remained two years. But after the more complete establishment of his religious hopes, he became increasingly anxious to improve his mind. He felt a desire

for the Christian ministry, yet shrank from the solemn responsibilities of that calling. Unwilling, however, to give it up, he resolved to pursue his studies as far as his circumstances admitted, leaving the future to the determination of Providence. With this view he left his printing office in the autumn of 1826, and commenced studying at home, replenishing his means by teaching a public school for two successive winters, and a private school for one year.

In the spring of 1827 he disclosed to his pastor the desires he entertained for the ministry, who laid the matter before the church. A regular license was not granted, but he received a certificate that he possessed talents "which promised usefulness to the cause of Christ," and authorizing him "to exercise his gifts wherever Providence might call him." This rather vague testimonial, in connection, perhaps, with some verbal information, he interpreted as a virtual denial of his request. It caused him more pain than he was willing to express, and he continued three years unable to engage heartily in any secular employment, but regarding his way to the sacred office as closed against him. At length, on the advice of two clergymen, his case was again presented to the church, and he was unanimously advised to prepare for the ministry. He now went forward with alacrity, was taken under the patronage of the Northern Baptist Education Society, and connected himself with the academy at South Reading. In entering upon this course of study, he expressed a profound anxiety with reference to his moral and spiritual qualifications for the duties to which he looked forward. "I have now one great object before me," he writes, "for the accomplishment of which I wish to concentrate all the energies of my body and soul. May I ever feel that my sufficiency is all of God! Never has life appeared more desirable than it now does. I wish to live, simply that I may do something for the cause of God before I go hence to be here no more. If ever I am able to do this, it will be all through his grace, and to him be all the glory."

After spending a year at South Reading, Mr. Crocker entered the Newton Theological Institution. While watchful over his own affections and attentive to his biblical and theological studies, he was studious of immediate usefulness. Besides occasional preaching, the Sabbath school, the social meeting, and other spheres of Christian activity engaged his attention, and called forth his efforts to do good. It was during his first year at Newton that his thoughts turned to the missionary work, with particular reference at first to

Burmah. It had long been his prayer, he remarks, that he might employ his talents "where they would be most useful. On every hand I see a want of labourers in the vineyard of God. Even in highly-favoured New-England, many churches are calling for one to break to them the bread of life. The broad valley of the Mississippi presents powerful claims upon the sympathy and efforts of this part of our country." But though some had gone to Burmah, he was oppressed by the thought of their fewness. "Nothing," he says, "seems so pleasant as the thought of labouring for Christ in that benighted land. The state of my health at the present time seems rather unfavourable, but I hope by exercise and temperance, or rather by the blessing of God on these means, to gain strength sufficient to warrant the undertaking."

The matter occupied his thoughts for several months. He counted the cost, weighed well the responsibilities of the work, and the qualifications for attempting it, earnestly seeking the divine direction. Foreseeing that his friends might interpose obstacles to his purpose, in case he decided on foreign service, he avoided communicating with them on the subject till the question was settled. He decided that it was his duty to go to the heathen, and in a letter dated January 16, 1833, announced the decision to his parents. After some general remarks on the duty of labouring cheerfully "where God would have us be," he went on to say: "I hope the Lord has given and is giving me increasing evidence that he intends to send me to Burmah; though I can hardly persuade myself that he will bestow on me this abundant honour. I should have mentioned the subject when I last saw you, but for the thought of giving you pain. However, as I do not intend to go for two years, some unforeseen event may prevent the accomplishment of my wishes. I choose to leave the whole matter with Him who best knows what to do with me." "For myself, I feel very unworthy and ill-qualified for this service. But He who has said, 'Go ye into all the world, and preach the gospel unto every creature,' has also said, 'My grace is sufficient.' Having settled the question, Is it my duty? we have only to go forward, leaning on all-sufficient grace. Our motto should be, What ought to be done, can be done. Let our prayer be that God would give us grace to do and suffer all his will with cheerfulness."

As he feared, his friends received the announcement with great pain, and remonstrated strongly against his expressed intention. The circumstance affected him deeply, but did not affect his views

of duty, nor, of course, his resolution. In reply, he wrote: "I can hardly think that, after calmly reflecting, and earnestly seeking divine illumination, you would wish to dissuade me from the great and glorious work to which, I trust, the Lord has called me. I know that your affection for me is great. Of this I have had abundant evidence. Surely, then, if the Saviour has given me a disposition to carry the joyful tidings of salvation to the heathen, and some evidence that he has called me to the work, you would not deprive me of the honour of being thus engaged in his service. Much less, I trust, would you induce me to swerve from the path which, after much prayerful examination, I deem it my duty to follow."—"You will perhaps say, If we knew it was your duty to go to heathen lands, we would not object. But you are aware that upon a question like this you would hardly be prepared to decide impartially. Your inclinations are all on one side. Besides, it is a question which I am required to decide for myself. No other person can have half so deep an interest in the decision. It is certain that in obedience to the command, Preach the gospel to every creature, some are required to leave home and friends, and why not myself? All that I can say is, that so far as I have been able to ascertain the mind of the Spirit, it is my duty to carry the gospel to the heathen. I rejoice that God has given me a disposition to go; but, alas, how exceedingly unqualified am I for the high and holy employment!" In accordance with the views so energetically expressed, he offered himself on the 20th of May to the Board of the Baptist General Convention as a candidate for missionary service.

Regarding his future course as settled, he gave himself with renewed ardour to the work of preparation, but unlooked-for obstacles arose that threatened to defeat his purpose. In the following January his health became so far reduced by over-exertion, that he was compelled to leave the seminary. An absence of three months restored his impaired energies; but scarcely had he resumed his studies and his hopes, when he received an intimation that the Board were not inclined to confirm his appointment, on account of some instability in matters of religious doctrine. Both these checks had a common origin, the review of which is instructive.

His mind had been led to a consideration of the subject of personal holiness. From much meditation on this theme he came to adopt higher views as to the standard, and the attainable degree, of con-

formity to the divine law than he had heretofore done, a change of opinion and feeling which he described as second only in magnitude to that which was effected in his conversion. He conceived of faith as the condition, and of Christ as the all-sufficient source, not merely of justification, but of entire sanctification. He had larger views of the promises, of their fulness and of their certainty, and was emboldened to seek for their fulfilment with an assured confidence. "The Saviour," he observes, "has said, 'Whatsoever ye shall ask in my name, I will do it.' 'Whosoever will, let him come and take of the water of life freely.' *Whosoever* and *whatsoever*,—what blessed words!" And in his journal he says: "The Lord has been very gracious to me of late, in granting me the light of his countenance, and helping me to plead for entire sanctification. By his grace assisting me, I am determined to make holiness of heart my grand object of pursuit. To what high attainments may I not be permitted to aspire! The promises of God are full and without limits."

It had been well if, while thus solicitous for moral perfection, he had been mindful of his physical imperfection. Unlike the promises, the strength of the human body and its capacities for endurance have limits, and in his case those limits were easily overpassed. He lost the vivid sense of the desirableness of life, with which, as we have seen, he commenced his studies, and he was equally unmindful of the bodily discipline he had more recently resolved upon in view of a missionary life. His devotions were protracted by the willingness of his "spirit," beyond the power of his "flesh," to sustain. Sometimes he continued five or six hours, and once a whole afternoon and the succeeding night, in prayer. Such vigils, at the expense of a constitution naturally delicate, were as plainly a violation of moral duty as any of the spiritual sins he so sedulously sought to eradicate. They had a speedy retribution. His body languished, his mind lost its tone, and even his memory was painfully affected. From the facts stated by his biographer, confirmed by his own testimony, it is abundantly manifest that both mind and body suffered grievously from his inconsiderate zeal.

While this process was going forward, his mind became uneasy upon doctrinal points. He suspected that he had relied too much on the opinions of other men, and too little on the teachings of the Scriptures, and determined to investigate for himself. "How different," he remarks, "to take for granted all that we have been taught, from what it is to come to the word of God, and search out for our-

selves, all that we need to know respecting the doctrines of grace! A large portion of the community form their creed from that of others, rather than from the Bible." There is some truth here, but there is more independent and conscientious study of religious doctrine, after all, than many people imagine. Neither is the rejection of creeds and systems a self-evident duty. Though not altogether just, the shrewd comparison by Dr. Emmons, of the Bible, to the planetary and stellar systems, has some grains of wisdom, and it may be as reasonable to pay respect to those conclusions of scholars and divines that have obtained general acceptance in the church, as it is to give credit to the ascertained astronomy, and forbear the task of doing over again the work of Copernicus, Kepler and Newton. It is granted, that as moral truths are not, like those of physical science, susceptible of demonstration, there is a wide difference in the degree of deference to be paid in those two departments of investigation; but, whatever may have been the case with Mr. Crocker, it may fairly be questioned whether an excess of independence in these matters is not sometimes the fruit of pride, rather than of humility.

Yet there can be no doubt that he who aspires to be a teacher in the church is called to exercise peculiar vigilance in regard to the grounds of his belief, and more especially is this the duty of one who contemplates a service that may make him the founder of churches within the domains of heathenism. It is no light matter to undertake *that* work. Mr. Crocker, however, was hardly in a state of mind or body to conduct such an investigation temperately, and the eagerness with which he pursued it, still further impaired his power of discrimination. He shortly confronted the mystery of the Trinity, and stumbled. And here, where his original precaution to submit to the arbitrament of the written word, without recourse to human standards of opinion, was most needed, he strangely abandoned it, and commenced reading a controversial work against the doctrine. Thick-coming doubts perplexed his mental vision. The conflict which ensued completed the physical prostration which his imprudent ardour in devotion had done so much to effect, and compelled the suspension of his studies.

Happily for his peace of mind, he sought recreation, rather than inaction, and found that which was more especially needful to restore the tone of his spiritual constitution. He found on reaching his home a revival of religion in progress, which called into healthful

exercise those devotional sentiments to which solitude had imparted a morbid quality. He emerged from the thorny mazes of metaphysical inquiry into the sunlight of practical religious duty, and a view of the doctrines of grace, not as they confronted his struggling understanding, but as they wrought on the hearts of awakened men, stirring a genial sympathy in his own breast, gave new vigour to his faith. He *felt* their truth. They were enforced by the "demonstration of the Spirit." From this time to the end of his theological course he walked in the light, with singleness of eye and lightness of heart. His prospects were clouded, but his faith in the wisdom and kindness of Providence was unshaken. Soon after leaving Newton, he again offered himself to the Board, and was accepted, his appointment to take effect, however, only after the lapse of six months. He was ordained at Salem in September, 1834, and spent the next winter and spring in attendance on medical lectures at Boston, and at Brunswick, Maine.

During this period a change took place in his destination as a missionary. In a conversation with Dr. Bolles, the Secretary of the Board, the claims of the African mission were suggested. He had hitherto looked for an appointment to Burmah, but now a more urgent call awakened new inquiries. He had felt and expressed a deep interest in the African race, and here was an emergency that put it to the test. His heart was true to the occasion, and responded to the claim. He chose Africa for his field of labour, and signified his willingness to be so designated, if it were the pleasure of the Board. They were anxious to procure a missionary for that service, but on account of the perils of a residence in the climate of West Africa, they declined the responsibility of advising him to undertake it, and referred the question entirely to his own decision. After carefully considering it, he adhered to his proposal, and in accordance with it, received an appointment.

In company with Rev. W. and Mrs. Mylne, his associates in the mission, Mr. Crocker embarked for Africa on the 11th of July, 1835. Rev. Mr. Seys and wife, missionaries of the Methodist church, and Dr. Skinner, of Connecticut, the father of a deceased missionary, were passengers in the same ship. In conjunction with his companions, he maintained regular religious services on board, and in addition embraced frequent occasions for religious conversation with the officers and crew. He was scrupulously careful in his

diet, as a preparation for the sickly atmosphere he was shortly to breathe. "How long the Lord may spare me to labour on the shores of Africa," he says, "is a matter of much uncertainty. Should I be permitted to live, may he grant me grace to stand the trial to which my faith and patience will undoubtedly be subjected!"—"Sometimes I feel a degree of confidence that God will spare my life a few years, that I may labour for benighted Africa. I feel that in praying for long life, I never was less selfish than when praying for this blessing in Africa. For it seems nothing less than to pray that I may endure for years a life of toil and suffering. Still, to be enabled to live and labour faithfully and successfully for a number of years in that long-injured and degraded land seems to me very desirable."

On the 10th of August, approaching the African shore, he writes: "This morning I was enabled to plead with some degree of earnestness for the blessing of God to descend on poor benighted Africa. In view of the fact that Jehovah has revealed himself as the God of the oppressed, I feel a strong confidence that he will bless her. The time, I trust, is not far distant, when the shadows will disperse, and the true light shine upon this land. I may fall, and fall soon, and those with me may soon go the way of all the earth, yet the promise of God concerning her, shall not fail." On the morning of the 12th, the missionaries caught sight of Cape Mesurado, and before noon the brig dropped anchor in the port of Monrovia. Mr. Crocker expressed himself as disappointed at the appearance of Monrovia settlement. "The inhabitants have turned their attention altogether to trade, so that, as far as the land is concerned, the town presents all the appearance of uncultivated nature. With the exception of foot-paths leading to different parts of the village, grass, weeds and bushes cover the whole ground. I have, however, seen one garden, in which were growing Indian-corn and beans. The land is said not to be so good here as further back in the country. It seems very important that agriculture should receive more attention, as the colonists are now dependent on foreign markets for articles of food, for which they pay from sixty to one hundred per cent. higher than in America."

The missionaries, while going through the hazardous process of acclimation, and fixing on their future station, decided to remain at Millsburg, a small settlement, twenty miles up the river. They saw at their first entrance into Liberia an affecting index of the dangers

they were braving. "The graves of twenty of our missionary brethren and sisters in the grave-yard at Monrovia," Mr. Crocker remarks, "remind us of the importance of having our loins girded about, and our lamps trimmed and burning." The feeling was deepened on his arrival at Millsburg, and occupying the late Presbyterian mission-house, the inmates of which had been called away from their work. Thoughts of his final separation from his native land, of the premature death of so many missionaries, of the dangers that frowned before him, for a time depressed his spirit. But peace speedily followed, as he looked more intently on the work before him. "It seems a privilege," he says, "to suffer for Christ's sake. It has long been my prayer that God would not suffer me to take pleasure in any thing but his service."

The anticipated dangers of the climate were soon brought sensibly to view. On the 7th of September, Mrs. Mylne was seized with the African fever. On the 19th her body was consigned to the grave. A month later Mr. Crocker wrote to his parents: "I am still in the land of the living, though in the midst of the dying. Three of the eleven who came out together, have gone the way of all the earth,—two of brother S.'s family and Sister Mylne. Most, if not all of us, have been more or less affected with the fever. I had no regular attack till about a fortnight ago." It confined him only a little more than one day. Immediately on his recovery, Mr. Mylne was attacked, and was for several days in a dangerous condition. "You will, perhaps, ask," he continues, "if I am not by this time sorry I came to Africa. I can truly say, *No*. Every day I bless God for bringing me hither."

Immediately on his arrival, he commenced learning the language of the Bassas, to whom the labours of the mission were to be directed,—a tribe, important not only from their numbers, but from their connection with another, thousands of whom speak the same language. It was a barren, and as yet unwritten tongue, and was acquired slowly and with difficulty. Mr. Crocker attempted, during this tedious preparatory process, to do something for the benefit of the colonists, who certainly needed all the exertions he could put forth. A large part of the adults were unable to read, and teachers were few. The state of morals was "as good as could be expected for the class of persons who compose it. It should ever be borne in mind," he remarks, "that this colony was not settled by persons like our forefathers, men of enlightened and comprehensive views.

with minds in many cases highly cultivated, and with characters decidedly religious. But they are persons whose opportunities for mental and moral improvement have been very few." The state of religion was not abundantly promising. Churches existed at Monrovia; at Caldwell, eight miles distant on St. Paul's river; at Millsburg, twelve miles further up the same river, the then residence of the missionaries; at Edina, about seventy miles south-east of Monrovia, a town having the sea on one side, and a broad expanse of water formed by the junction of the St. John's and Mechlin or Benson rivers; and at Bassa Cove, on the opposite side of the river. Mr. Crocker was faithful in admonishing professed Christians who lived inconsistently with their calling, and in rebuking a spirit of division that appeared in the churches, but with such uniform Christian meekness and gentleness, as greatly to win the affections of the people. His knowledge of medicine enabled him to be useful to them in sickness; his uniform kindness to those who were in want, and his disinterested regard for their welfare, made him a frequent and valued counsellor to those in difficulty or need. In the autumn of 1835, an encouraging degree of religious interest appeared in several of the churches.

In January, 1836, Messrs. Crocker and Mylne visited Bassa Cove and Edina, and purchased a tract of land between Edina and Bob Gray's Town, in a healthy locality for a missionary station. The village of Bassa Cove had been not long before destroyed by an attack of the natives, and the church were without a pastor or a place of worship. Mr. Crocker preached to them under the shade of trees, but the rainy season was approaching, and it was thought necessary that a meeting-house should be erected without delay. For this purpose, Mr. Crocker went to Monrovia to procure the needed materials and workmen. The journey was performed mainly overland, and when he returned, the fatigues and exposure he had undergone threw him into a fever, which for a time deprived him of reason, and confined him several days. "I may, perhaps, be blamed for exposing myself thus," he writes, "but we cannot get along here without doing so. We cannot have the conveniences of civilized countries. If we travel by land, it must be on foot, either on the sea-coast or in the narrow, crooked paths of the natives. If we travel inland by water, it must be in canoes, allowing but little change in our position while travelling miles. If we

go by sea from one part of the colony to another, it must be in small boats of from six to twenty tons, where we are liable to sleep out on the deck, exposed to the cold damps sometimes five or six nights in succession. I would not say this in the spirit of murmuring; I feel no such disposition. I bless God that he has brought me here, and permits me to suffer a little in his cause."

Desirous of becoming more rapidly acquainted with the language in which he was to proclaim the truth, and of doing something more directly for the people, Mr. Crocker went into the interior, to Sante Will's place, to take up his residence and establish a school. Sante Will and other chiefs had appeared friendly to his object, and promised to send some boys to Edina, to a school there, but had neglected to fulfil their promises, and he concluded to go among them. The Bassas showed themselves, indeed, unpromising subjects for instruction, indolent and deceitful; with no knowledge and little curiosity concerning a future state, but with unlimited belief in the power of witchcraft. Mr. Crocker made some progress in acquiring their language, which he reduced to writing, and compiled a spelling-book with simple moral lessons. His residence was a bamboo hut, affording a poor shelter, and his food was cooked in the native style. The uncertainty of his continued residence there, prevented the building of any more permanent dwelling; but his mode of life did not strengthen his health, which was still more affected by the exposures he suffered in a journey to Monrovia, to put his first book to press. Mr. Mylne remained at Edina, preaching to the church there and teaching a small native school. Mr. Crocker occasionally visited Edina for the benefit of his health, and laboured with cheerfulness against the manifold discouragements he found in the fickleness of the people.

In August, 1837, public worship was for the first time attempted in Bassa. Having a competent interpreter, about a dozen natives were assembled together, including Sante Will; a portion of Scripture was read and explained, and prayer was offered. Mr. Crocker then proceeded to give his auditors an account of the creation, the fall of man, and the deluge. On their desiring to hear more of God's word, he gave them an account of the way of salvation through Christ. They seemed much interested, and asked many questions. For several Sabbaths the same degree of interest continued to be manifested, not in itself offering much immediate

encouragement, but as a present indication of better things in the future.

At the close of this year, Messrs. Crocker and Mylne found themselves so far reduced by sickness and excessive labour, that a voyage to Cape Palmas was necessary, on their return from which, they had the satisfaction to welcome Mr. and Mrs. Clarke, sent out to reinforce the mission. Mr. Mylne's health continuing feeble, he returned to America. Mr. Crocker had nearly as much reason to make the same voyage, but the necessity of caring for his newly-arrived associates during the period of their acclimation, kept him at his post. The mission had gained at Edina some slight return for the labour bestowed,—a native school that made encouraging advancement in study, the church considerably strengthened, and several of their pupils giving evidence that the truths of religion had made a serious impression upon them, one of whom appeared manifestly to have experienced a change of heart. Mr. Crocker remained in the colony, believing that, under the circumstances, he could do more there for the furthering of the work during Mr. Mylne's absence than in the interior. The two oldest native boys under his charge had made considerable progress in learning English, and were able to render him valuable aid. He also commenced a translation of the Gospel of Matthew, from the poverty of the language a difficult task.

The natives at Sante Will's place had promised to erect a larger and more finished dwelling for his occupation, but were so dilatory in their operations, that he thought it expedient to resume his residence among them to hasten the work. Here he had remained about a year, engaged with his usual assiduity in the labours assigned him, when he received notice, in the spring of 1840, that the resources of the Board were so far diminished that the mission would be compelled to resign their expectation of increased appropriations, but must make some retrenchment of their expenditure. The intelligence was disheartening, and came at a time when it told most heavily on Mr. Crocker's mind, for reasons expressed in his reply to the communication: "The prospects of this mission," he says, "previous to our reception of the letter from the Board, were more flattering than ever before. We had begun to collect female children into the school, with the prospect of a gradual increase." [A great point gained, for in nothing were the people more pertinacious than in opposing female education]. "We saw the prejudices of the people against education slowly disappearing, the field of

labour widening, and were looking with eager eye to our beloved country for additional associates in our labours. Two of the boys belonging to the school at Edina have been baptized, and some others have manifested much seriousness." A printing-press was needed, not only to secure his translations already made, and existing only in manuscript, from the risk of loss or destruction in the changes that might come upon the mission by sickness and death, but to furnish new school-books. "It is true that in this country the people cannot read. But the press is required to furnish books, that they may learn to read. Our boys, who study the native language, have read what we have published till they are tired, and now need some new truth to interest them. We can teach them to read English, but this does not seem to be the best course, if we wish the knowledge of God to be generally diffused. A native boy would probably better understand a book in his own language, after six months spent in learning to read, than he would the same book in English in four years. It seems desirable that boys of great promise should have the stores of English literature open to them. But the mass of children will probably be obliged to learn to read their own language, or not learn at all."

No mention was made of his own personal wants. These he had disregarded from the first, accustoming himself to a mode of living which in his ascetic moods in America had not been dreamed of. He denied himself of every thing above the merest necessities of life, estimated on the lowest scale that he thought compatible with health, in order that his savings might be available to the increase of his schools. His appeal was not long after answered by the sending out of a press and types, but no printer could be procured, and they were useless to the mission. Meanwhile, Mr. Crocker was brought through the deep waters of affliction. He had been united in marriage, in June, with Miss Rizpah Warren, a lady of devoted piety, who had joined the mission within a year. A few weeks after, he was seized with a dysentery, which reduced him to the borders of the grave. By the affectionate care of his wife, who persevered in her exertions for his recovery after his life was despaired of, he was brought up to a comfortable degree of health. Scarcely was he convalescent, however, when she was taken with the fever of the climate, and, after a week's illness, breathed her last. Her character had seemed to promise extensive usefulness in the mission, and her loss was deeply felt.

Mr. Crocker having some books ready for the press, and desirous of reviving his health and spirits by a change of air, repaired to Cape Palmas. There he remained about four weeks, and had printed an edition of a new Bassa spelling-book, and a hymn-book. He returned much recruited by the visit, and resumed his labours. The attendance on the worship was such as indicated a growing interest in it. He notes, November 30th: "Had about forty present to-day, among whom were three head-men. Most of them paid good attention. I believe there is a growing skepticism among them, in relation to the power of their grigris and grigri men" (sorcerers). "So long as they will permit me to declare and reiterate the truth upon this subject, I have hopes that it will prevail. There seems a little more regard for the Sabbath than formerly, and the people are more easily assembled on that day. The head-man also invites females to come, which he has not done till recently. These seem to be favourable omens."

To add to the satisfaction thus expressed, two missionary families arrived on the 2d of December, bringing with them a press and types, and lumber for a printing-office and a school-house. It seemed, as Mr. Crocker expressed it, that poor Africa was "not wholly forgotten." He expressed the liveliest hopes for the future. But these gratulations were short-lived. In a few weeks one missionary pair fell under the fever. On the 3d of January Mrs. Fielding died, and on the 16th her husband followed her to the grave. This double blow was severely felt, yet faith triumphed over the calamity. "This event may discourage our friends at home," Mr. Crocker wrote, "but it does not discourage us. *Till we have evidence that THE LORD has forsaken us, we will not be disheartened.* Some young men, who have been turning their attention to this country, may be induced to relinquish their object, but it will deter none who count not their lives dear unto themselves, if they may but honour their Saviour, and be found in the path of duty."

The trial of his faith speedily became more direct. His own health began to decline. The voyage to Cape Palmas had revived him for an interval only, and he soon found his strength failing. Another trip to Cape Mesurado gave partial and temporary relief, but it became painfully evident that such palliatives were ineffectual. Death had no terrors, but the intermission of his loved work, and its probable cessation at no distant day, gave a pang to his heart, which faith, however, was able submissively to endure. "Have felt

desirous of preparing my translations, &c., for the press before I leave the world," he writes. "But God knows what is best for his cause, and in his hands I cheerfully leave myself and all my concerns. Whether I live longer or shorter, he will do all things well." And on reaching the conclusion that further labour was then, at least, out of the question, and being advised by his brethren that a voyage to America was necessary, he writes: "It is rather trying to my feelings to be doing nothing where so much needs to be done, but I cheerfully resign myself into the hands of infinite Wisdom. I may perhaps be able to do a little more for poor Africa; but it will be a great gratification to me if I can be the means of inducing others, more efficient than myself, to join this mission, and thus enable our brethren here to carry forward what has been so feebly begun."

His residence of nearly six years in Africa had not been unprofitable. He had reduced the language of the Bassas to writing, and, besides preparing school-books, had nearly ready for the press the Gospels of Matthew and John. Education had been carried forward with some success, and, as has been seen, souls had been won. A single circumstance, a hope deferred, gave the greatest bitterness to his disappointment in being forced from the country at this time. He had been hitherto under the necessity of addressing the people orally through an interpreter. Now that he had sufficiently familiarized his organs of speech to the guttural utterances of their dialect, as to be able to preach with confidence, he felt keenly the necessity of leaving them. It seemed that his work was but just begun when it was cut short by disease. He took passage at Bassa Cove on the 2d of April, 1841, in a vessel bound for America. During a short detention at Cape Palmas, he remarked with pleasure the progress of the Protestant Episcopal mission. At Monrovia, where he made another pause, he was treated with much kindness by Governor Buchanan. Resuming his voyage, he proceeded to Sierra Leone, and remained eight days, affording him an opportunity to visit several villages and some of the schools of the Church Missionary Society. "The principal good done at Sierra Leone," he remarks, "seems to be done by the missionaries. The example of white foreigners residing there is in general very bad. The continual influx of recaptured natives prevents that progress in all the refinements of civilized life, which might be expected from the means of instruction furnished by the Church and Wesleyan Missionary Societies." He left Sierra Leone, and bade adieu to Africa on the 18th of May.

His health was so feeble that at times it seemed doubtful whether he would live to reach his native land. But strength gradually returned, and after his arrival he appeared to gain rapidly. His recovered strength was spent in labours for the spiritual profit of his friends, and more particularly in pleading the cause of Africa. The hopeful state of the mission, its many encouragements and urgent necessities, were his continual theme. Then came a relapse. A slow fever attacked him, which terminated in dropsy. He was confined to his bed for more than a year, during a considerable portion of which his death was continually looked for. His condition permitted him to sleep but little, and the friends who attended him were greatly privileged in listening to his sanctified conversation. A radiance as from the excellent glory lit up his countenance, and his lips seemed touched with a coal from the altar of God. Once, only, for the space of half an hour, he lost the assurance of faith and hope that had overcome all fear of death, and then his face was dreadful to look upon. But the cloud passed, and the full sunshine of heavenly anticipation again brightened his eye. His anxiety to return to Africa, which he often expressed in the early part of his illness, gave way, as all hope of such a privilege receded, to a desire to depart and be with Christ. He said one morning to his mother, "I did not expect to see you this morning. I thought I should have been in heaven before the light of this day. Death has no terrors for me. I cannot doubt my interest in God's love, nor my title to mansions of glory."

After lingering in such full view of the sweet fields that invited him from the further shore of the river of death, to the surprise of his friends and of himself he was suddenly recalled. His physicians had ceased to attend, except occasionally, to smooth his slow decline, when symptoms of unexpected strength appeared. He recovered slowly, and in October, 1842, he was once more able to go abroad. The change was at first unwelcome, but he was ready to meet it. "I know not," he said, "what my Heavenly Father is going to do with me. It may be he has more work for me to do in Africa. If so, although to depart and be with Christ seems more desirable, yet I am willing to go and labour longer. Not my will, but thine, O God, be done." As cold weather approached he went southward, and passed the winter in Savannah. It was impossible for him to form plans for the future, from the uncertainty that rested on his prospects of health, and he enjoyed the pleasures of Christian hos-

pitality, with those divine consolations that no change of scene could impair, looking trustfully for guidance to the hand that had hitherto led his feet in paths of righteousness and peace.

The interests of his mission, however, occupied his thoughts and drew warm appeals from his pen. He knew that the service was self-denying and hazardous, but felt, also, that it was *necessary*. "The time may come," he remarks, "when coloured persons will be found able to manage all the concerns of the mission, but till then white persons must be willing to sacrifice health for the benefit of Africa. And who that loves his Saviour and the souls of his fellow-men, will shrink from a little bodily suffering, or even from what will be called a premature grave, if he may but contribute to an object so glorious as the moral emancipation of Africa? A man's life is not to be measured so much by the number of his days as by the amount of good which he is able to accomplish." A deficiency of zeal in doing good, a low standard of piety and usefulness, appeared to him the characteristic of the great majority of Christians, and he sought both by precept and example to awaken a better feeling. He had long aspired to high moral attainments, but since his near prospect of the eternal world, the elevation of his views was more than ever noticeable.

His health having become so far restored as to open a prospect of renewed labour in Africa, he once more offered himself for the service, and was accepted by the Board. All efforts to obtain a colleague in the ministry, or a teacher, failed. He was not, however, called to go alone. He was married to one fitted in every respect to share his lot and to sympathize with his spirit; who responded to his proposal in full view of the dangers she tempted, and against the remonstrances of friends, guided in her decision by a disinterested sense of duty. They sailed on the first of January, 1844, from Boston, having for fellow-passengers Rev. Messrs. Bushnell and Campbell, missionaries of the American Board to the Gaboon. The voyage was prosperous and agreeable. Mr. Crocker was as usual solicitous for the spiritual welfare of the seamen, and on one occasion exerted himself beyond the bounds of prudence. The last Sabbath before reaching the port, he preached on deck, and as he considered it his last public address to them, he was desirous that all should be present. Some of the crew were unwilling to do so. He told them that he would speak loud enough for them to hear where they were. He did so, and with such fervour that they were one by one drawn

around him. But the effort was too much for him, and probably hastened the climax of the disease which was consuming him more rapidly than had been suspected. Though sensible of weakness, and subject to pain at times, he had felt no anxiety for himself. His only fear was for the health of his wife, on whose account he looked forward to their arrival in Africa with apprehension.

The vessel anchored at Gallinas, six weeks from Boston, and remained there nine days. On the 25th of February they reached Monrovia, and the next day being the Sabbath, he preached a short discourse in the afternoon. He concluded the final prayer, quoting the words, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The expression was timely. *His* course was finished. He began raising blood immediately on the conclusion of the service. Active remedies were employed, but ineffectually, and on the second day after,—February 27th, 1844,—he breathed his last. The physician who attended him said that God must have had *a meaning* in bringing him to Africa to die, for "nothing but an almost miraculous interposition of Providence could have preserved him thus long."

He had fought a good fight. The mission he founded, lives rich in the promise of good to Africa. One and another have fallen or been compelled to retreat from a service so dangerous, but a living church attests the vital force of the movement he commenced among the degraded Bassas. An intelligent and faithful native preacher watches over its interests. For its highest welfare the superintendence of an American missionary is needed, and it may be hoped that men will be found worthy to succeed the daring and self-sacrificing pioneers. But, in any event, we may be assured that He "who openeth and no man shutteth," by whose providence the gospel has found entrance among that people, will find fit instruments to do his work.

Mr. Crocker was not endowed with commanding intellectual gifts, and that literary culture that enables a mind by thorough discipline to act with a degree of skill which partly compensates for lack of strength, was but partially enjoyed by him. But the intensity and singleness of his zeal had a power to concentrate his faculties, and enabled him to act with unusual force, in this respect operating beneficially on both his intellectual and his moral progress. His religious ardour was kindled from on high and fed by habitual

communion with truth and with Him who is himself The Truth. It was not sufficiently alloyed with prudence; had he been content to advance more slowly, he might, humanly speaking, have advanced further. While, however, his example is not to be commended without qualification—and of whom must not as much be said?—the spirit he displayed, his unselfish devotion, the purity and rectitude of his purpose, his manly earnestness and almost feminine tenderness, form in their combination a character that may be fitly admired and safely imitated.

LOTT CARY.

WE have seen more than one who distinguished himself in the missionary service of the church, like the first promulgators of the gospel, called into the work from the condition of day-labourers or from mechanic crafts. The same resolution that raised their spirits above the level of daily toil, and that nerved them in the steep ascent towards a more commanding intellectual position, united with the ardour of Christian philanthropy that directed their energies to the attainment of the highest objects to which it is possible for human powers to aspire, furnished impulse at every step of their progress. The time has been that such men, under the influence of an erroneous faith, might have been canonized for the religious veneration of after ages. The same force of will, exerted in a worldly enterprise, would have won the meed of poetic or historic fame. They stand in need of neither; their record is on high. For our sakes it is good to commemorate their virtues, and consider well what they wrought for God and man. But the subject of the present sketch rose not merely from a life of servile toil. Emancipated from a condition of hereditary bondage, he became a spiritual benefactor of his injured race.

LOTT CARY was born in Charles City county, Virginia, about the year 1780. His father was a pious member of a Baptist church. His mother shared the same spiritual immunity, though not connected with any church, and their only child, it is presumed, was as faithfully brought up as the restraints of their condition admitted. In 1804, he was removed to Richmond, and employed as a common labourer in a tobacco warehouse. Here he became dissipated in his manners, given to profaneness and to habits of intoxication, but subsequently was reclaimed from his evil courses, and, having given evidence of a radical change of character, was baptized in 1807, and united with the first Baptist church in Richmond. At this time he was extremely ignorant, unable to read or write. The hearing of a

discourse on the third chapter of the Gospel of John, interested him so deeply, that he formed the resolution to learn to read, that he might peruse the narrative for himself. He procured a testament, and commenced learning his letters. A young man in the warehouse assisted him, and in a short time he was able to read the chapter. He soon after learned to write.

About this time he began to hold meetings with the coloured people in Richmond, with such success that the church licensed him to preach, and his ministrations were valued, not only in that city, but in all the surrounding country. His leisure time was diligently improved in the acquisition of knowledge. When not otherwise engaged at the warehouse, he was always reading. A gentleman taking up a book which he had laid aside for a few moments, had the curiosity to examine it; it was Smith's "Wealth of Nations." With growing intelligence, the value of his services increased. No man, white or black, showed equal capacity in the business. He frequently received gratuities in money by way of acknowledgement for his fidelity and promptness, and was allowed to sell some parcels of waste tobacco for his own benefit. By strict economy, and the aid of the merchants who had learned to esteem his uprightness of character while in their service, he purchased his freedom and that of his children,—his wife had previously died,—and he was then employed at a liberal salary.

About the year 1815, he became interested in the subject of missions to Africa, and was instrumental in exciting a similar feeling among the coloured people of Richmond. The Richmond African Missionary Society was formed, and contributed annually from one hundred to one hundred and fifty dollars to the funds of the Baptist General Convention. In no long time he began to entertain a more personal interest in the subject. Was it not his duty to do more than contribute of his earnings to send others to the heathen? The question was painful, for he had ties of interest and affection binding him to Richmond, that were not easily broken. He had a comfortable income and excellent prospects ahead, was highly esteemed in his business relations, and both useful and respected as a preacher. He had the confidence and warm affection of the entire coloured population. The thought of giving up all this for a more limited sphere of immediate usefulness, augmented toil in an unhealthy climate, and the privation of many of those comforts which habit had made necessary, could not be entertained

without severe conflict. But a sense of duty compelled the sacrifice, which had, however, one alleviation,—he would escape from the bondage of caste into a country where his colour was no mark of ignominy. “I am an African,” he said, “and in this country, however meritorious my conduct and respectable my character, I cannot receive the credit due to either. I wish to go to a country where I shall be estimated by my merits, not by my complexion; and I feel bound to labour for my suffering race.” His employers endeavoured to reverse his determination by an increase of his salary, but his purpose was not to be shaken.

The journal of Messrs. Mills and Burgess, agents of the American Colonization Society for exploring the coast of Africa, which was published in 1819, with letters from settlers at Sierra Leone to the coloured people in America, brought Mr. Cary to an immediate decision. He was accepted by the society as one of their first company of emigrants, and with Colin Teague, was appointed to a mission in Africa by the Board of the Baptist General Convention. The year 1820 was chiefly spent in study, and in January, 1821, Messrs. Cary and Teague were publicly ordained to the missionary work. Mr. Cary’s farewell sermon was pronounced by a clergyman who listened to it the most eloquent pulpit address he ever heard; it produced an immense effect on a large assembly.

The company sailed on the 23d of January, and arrived at Free Town, Sierra Leone, after a passage of forty-four days. The Colonization Society had not yet succeeded in purchasing any territory, and their agents declined to receive Messrs. Cary and Teague in the character in which they were sent out. They were obliged to serve as mechanics and labourers till others should arrive. But in the following year the territory of the present republic of Liberia was acquired, and a colony commenced. The intervening time spent at Sierra Leone was one of peculiar hardship. Mr. Cary had expended his own property in his outfit, and the appropriation of the Board of Missions was insufficient for his support, while his unsettled relations to the Colonization Society made it impossible to look for essential aid from that quarter. To add to these troubles, Mrs. Cary, his second wife, sickened and died, leaving him with a family of children dependant upon his sole care,—a sad beginning of the years of his exile.

On the purchase of the territory at Cape Montserrado, in 1822, and the transfer of the colonists thither, Mr. Cary was appointed health

officer and government inspector. The colony was in an exposed condition; the hostility of the native tribes was so violent that it was proposed to give up the settlement, and return to Sierra Leone. Mr. Cary strenuously opposed this, and his resolute decision emboldened others. His services in the defence of the colony, when its entire destruction was threatened, were of the most important character. At one time, when fifteen hundred savages were rushing in to exterminate the settlers, whose broken ranks were ready to give way, his courage animated them to renewed exertions and to a complete victory. Despondency was a stranger to his breast. Although, as he said, their work was "almost like building the walls of Jerusalem; we have to carry our axes all day and our muskets all night;"—he yet wrote to his friends in America, "If you think of coming out, you need not fear, for you will find as fine a spot as ever your eyes beheld; the best for fish that I ever saw. It is certainly a beautiful place." Besides his other labours, the lack of adequate medical attendance led him to pay special attention to the diseases of the country, by which he became a valuable adviser of the sick, and for the relief of the afflicted and destitute he made liberal sacrifices of time and property. He was shortly after involved in some seditious movements, which threatened the authority of the government, and kept the colony in a critical state for several months. The troubles grew out of some misunderstanding between the Colonization Society and the settlers. The latter deemed themselves injured, and Mr. Cary seems to have sympathized with them to some extent, and to have abetted proceedings which were condemned by the Society. But while acting in some manner as a mediator between the contending parties, he gave his influence to restore the full authority of the laws. Mr. Ashmun, in communicating the transaction, remarked that Mr. Cary's conduct was entitled, on account of his eminent services, "to the most indulgent construction it will bear. The hand which records the lawless transaction would long since have been cold in the grave, had it not been for the unwearied and painful attentions of this individual, of every description, rendered at all hours, and continued for several months."

These laborious and embarrassing pursuits, though demanding no small share of energy and patience, did not divert his mind from the object which primarily led him to seek an abode in Africa. He was untiring in efforts to promote the interests of the church which

he formed at Richmond and established at Monrovia, and to instruct the Africans who had been rescued from slave-ships, and placed under the protection of the colony. It was his privilege to receive a considerable number to their fellowship, including two or three converts from among the heathen. He established a school at Monrovia, and made an effort to commence another at Grand Cape Mount, about seventy miles distant, but for the present without success. In 1824 he had a more responsible task imposed upon him, that of physician to the colony. For this he was qualified by his good sense and careful observation and study, aided by the counsel of regular physicians who had visited Liberia. These made him a very successful practitioner. A thorough knowledge of the diseases of that climate had been forced upon his mind by causes before alluded to, and he had occasionally prescribed for the sick, but he was now their sole adviser, and proved himself equal to the duty.

Of his ministerial and missionary labours he writes in January, 1825: "The Lord has in mercy visited the settlement, and I have had the happiness to baptize nine hopeful converts; besides, a number have joined the Methodists. The natives are more and more friendly; their confidence begins to awaken. They see that it is our wish to do them good, and hostilities have ceased with them. I have daily applications to receive their children, and have ventured to take three small boys.—Our Sunday-school still goes on, with some hopes that the Lord will ultimately bless it to the good of numbers of the untutored tribes. The natives attend our Lord's day worship quite regularly." In April he chronicles the reception of the first of the converts from the heathen, before alluded to, and the arrival of sixty colonists from America, on the same day, made the occasion one of redoubled joy. "Dear brother," he writes to the Corresponding Secretary of the Missionary Society at Richmond, which he had aided to form, and with which he esteemed himself as more immediately connected, "tell the Board to be strong in the Lord and in the power of his might, for the work is going on here, and prospers in his hands; that the Sunday-school promises a great and everlasting blessing to Africa; and on the next Lord's day there will be a discourse on the subject of missions, with a view to get on foot, if possible, a regular school for the instruction of native children." And in June he writes: "I know that it will be a source of much gratification to you to hear, that on the 18th of April, 1825, we established a missionary school for native children. We began

with twenty-one, and have increased since up to the number of thirty-two."

In the autumn of this year, Mr. Cary was invited by the Board of the Colonization Society to visit the United States, believing that his statements would strengthen their hands, and that his influence would have a favourable effect upon the coloured population of this country. He was desirous of undertaking the voyage, not only for the purposes contemplated by the society, but to awaken an increased interest in his missionary plans, and to stir up the zeal of some whom he believed qualified to be useful as preachers and teachers. Arrangements were made for his departure the following April, and he was furnished with the most flattering testimonials by Governor Ashmun, but the health of the colony, particularly of the recent immigrants, was not such that his services as physician could be safely dispensed with. The visit was postponed, and finally abandoned. In letters by the vessel in which he expected to sail, he mentions the dedication of a meeting-house a few months before, and adds: "Our native schools still continue to go on under hopeful circumstances. I think the slave-trade is nearly done in our neighbourhood. The agent, with our forces, has released upwards of one hundred and eighty from chains since the 1st of October, which has added greatly to our strength. If the coloured people of Virginia do not think proper to come out, the Lord will bring help to the colony from some other quarter, for these recaptives are ready to fight as hard for the protection of the colony as any of the rest of the inhabitants. I mention these circumstances, that you may look through them to the time foretold in prophecy: 'Ethiopia shall stretch out her hands unto God.' We have very few meetings but that some of the native-born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of coloured people, if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field."

The indefatigable and successful exertions he had made for the welfare of the colony, naturally attracted to him the esteem of the community, and in September, 1826, he was appointed, with the general approbation, vice-agent. His familiarity with all their concerns from the first, the share he had had in the defence and the improvement of the settlement, and the sterling sense, sound judg-

ment, steadfast courage, and public spirit which he had uniformly displayed, pointed him out as the person best qualified to meet the present and possible responsibilities of the office. Nor were these expectations disappointed when, early in 1828, Mr. Ashmun was obliged by the state of his health to return to the United States, leaving the entire executive responsibility in his hands.

Before, however, this increase of official duty had come upon him, to withdraw his attention the more from his missionary work, he had the satisfaction of succeeding in his long-cherished design of founding a school at Grand Cape Mount. This was accomplished in November, 1827. The king and his head men, on being informed of the purpose of the mission, gave their cordial approbation, fitted up a school-house, and agreed on the regulations for the school. Thirty-seven pupils were received. "The heathen in our vicinity," he writes, "are so very anxious for the means of light, that they will buy it—beg it—and, sooner than miss of it, they will steal it. To establish this, I will mention a circumstance which actually took place in removing our school establishment up to C. M. I had upwards of forty natives to carry our baggage, and they carried something like two hundred and fifty bars;* a part of them went on four days beforehand, and had every opportunity to commit depredations, but of all the goods that were sent and carried there, nothing was lost except fifteen spelling-books; five of them we recovered again. I must say, that I was almost pleased to find them stealing books, as they know that you have such a number of them in America, and that they can, and no doubt will, be supplied upon better terms."

These labours of love, though impeded, were not suspended, by the arduous duties devolved upon him by the departure of Mr. Ashmun. With the increase of his burdens, his strength seemed to be the more fully developed to sustain them, and all the interests of the colony were vigilantly and wisely cared for. But a melancholy accident put an end to his earthly tasks, in the vigour of his days and the height of his usefulness. A factory at Digby, a few miles north of Monrovia, belonging to the colony, was robbed by the natives in the autumn of 1828, and shortly after was occupied by a slave-trader. He received warning to quit the place, but persisting in his defiance, Mr. Cary made preparations to dislodge him. On the evening of the 8th of November, as he was with several persons in the old agency-house, engaged in making cartridges, fire

* A bar is seventy-five cents.

was communicated to some loose powder on the floor, and exploded the entire ammunition, resulting in the death of eight persons. Mr. Cary lingered till the 10th of November, when his life ended, to the great loss of the colony, that relied much upon his vigour and fidelity, and the grief of his brethren in America.

The character of Lott Cary was strongly marked. Quickness of perception and ease of acquisition were united to a thirst for knowledge, that made him as laborious and persevering as if the task had been far more arduous. It may be questioned, however,—or we might rather say it is unquestionable, that in whatever degree the elements of so aspiring a temper may have existed in his nature, they were mainly quickened and brought to light by the influence of religious principle. It was when he was animated by a desire to do good and to honour his Divine Master, elevating him at once above the low atmosphere of selfish pursuits, that he showed what he was capable of becoming. The executive power and skill that he developed, considering how greatly a state of servitude tends to dwarf this species of capacity, were remarkable. There was a steady, practical judgment, a faculty of adaptation, a readiness of resource, that every new exigency brought more clearly to light. These, united to unusual powers of persuasion, qualified him to act well his part wherever he might be placed, while an ingenuous modesty restrained him from overacting it.

The religious affections that gave the chief impulse to his mind, steadily directed his efforts. It was a missionary spirit that primarily sent him to Africa, and if the desire of his own heart had been gratified, he would have left the secular cares of the colony to the direction of others, and expended all his energies for the evangelization of his race. But a wise Providence imposed upon him duties from which he felt himself not at liberty to shrink, and he discharged them well. As a physician, though in a great measure self-instructed, he became the preserver of many lives. And in the various civil trusts reposed in him, he acquitted himself in a manner that did honour to himself, and proved of eminent advantage to Liberia in its feeble beginnings. That rising republic is destined, as we believe, to occupy a distinguished place in the future of Africa, and it is indebted in no ordinary degree to his agency, under the blessing of a watchful Providence, for the high promise of its youth. In its coming greatness, his memory will not be lost.

MELVILLE BEVERIDGE COX.

MELVILLE BEVERIDGE COX, the first missionary sent to Africa by the Methodist Episcopal Church in the United States, was born at Hallowell, Maine, November 9th, 1799. His parents were in moderate, and latterly in poor circumstances, but had received more than average education for their times and station in society. Their straitened circumstances caused their sons to leave the parental roof at an early age; Melville was separated from them at ten years of age. He had been, however, carefully trained, both mentally and morally, and the religious instructions of his childhood made an impression that never left him. He was placed with a farmer, and continued in his service till his seventeenth year. But the limited "schooling" he enjoyed was not sufficient to satisfy his love of knowledge, and with the approbation of his friends he accepted a place in a bookstore in Hallowell. The stock of the bookseller was not, it may be conjectured, very extensive, and on the common principles of "supply and demand," it is likely, not over choice, but the young shop-boy improved his opportunities to the utmost. Here he "completed his education." If it was not sufficiently profound to entitle him to an academic degree, the aliment it furnished his mind was acquired with greater eagerness, and was probably more thoroughly assimilated than if it had been more abundant.

His earliest religious impressions were derived from maternal instruction, and at different times, from his tenth year forward, they were peculiarly deep and vivid. In his nineteenth year, after a considerable period of indifference, they overpowered him. The immediate occasion of them was the conversation of a cousin recently converted, as they were walking together after attending the obsequies of her father. For three weeks he was in a state of extreme mental agitation, which he was at special pains to conceal, but at length found "peace in believing." He showed the reality and power of his faith by a consistent life, and one of great religious activity. It is believed that not a few, either here or now with him

in Paradise, trace to his faithful endeavours their awakening to a consideration of their immortal interests.

A circumstance occurred in the year 1820, the narration of which will be regarded with diverse feelings by different minds,—to some suggesting nothing higher than the working of a heated imagination; to others presenting an aspect of something more mysterious. We may say—safely enough—in the cautious phraseology of the daily journalists, that it was a “remarkable coincidence.” His brother James was master of a vessel then on her passage to New Orleans. James was a young man of irreproachable morals, but careless of religion. Melville and another brother frequently united in prayer on his behalf. One evening, at sunset, they visited their customary retirement in a neighbouring wood for this purpose, and the exercise was characterized by unwonted fervour and tenderness. The next morning their thoughts recurred to the same theme, and to the unaccustomed enjoyment they found in their intercessions the previous evening. “What do you think?” said Melville to his younger brother. “I think James *has experienced religion*,” he replied. “Well,” said Melville, “I think HE IS DEAD.” He made a note of this impression. In a few weeks came tidings that their brother died, and on that same evening that witnessed their earnest supplications for him. It was not till the return of the vessel that they learned anything to indicate his spiritual condition at the period of his decease. They were then informed that through the entire voyage he showed unusual seriousness, and by his papers it appeared that the subject of religion pressed weightily on his mind. There was no written evidence that he enjoyed a comfortable hope of acceptance with God; but as death approached, the mate said to him, “Captain Cox, you are a very sick man.” “Yes, I know it,” he calmly responded. “You are dying,” continued the mate. “Yes, I know it,” he whispered feebly. “And are you willing?” “Yes, blessed”——and he burst into tears, and immediately expired.

About this time Mr. Cox turned his thoughts to the work of the ministry. In December he attempted his first public discourse, in a school-house, with fear and trembling at first, but with much inward satisfaction at the close. The life he now entered upon was one of peculiar hardship. A Methodist preacher at that time, and in that section of country, had little to enjoy, except the pleasure of his work, and there were many things to endure. Mr. Cox bore his full share of the burden. He first preached as a licentiate under

direction of the presiding elder, successively at Wiscasset, Bath and Hampden, teaching schools a part of the time to mend his scanty income. The unpopularity of the sect with which he was identified exposed him to trials harder to bear than any in the train of poverty. On receiving from the bishop his first appointment as an itinerant, he was sent to the Exeter circuit, then sometimes denominated "the Methodist college," a fit arena, it must be confessed, for training a young man "to endure hardness." The country was then new, the people generally poor, religion was not abundantly honoured, and Methodism especially was in low repute. At the sacrifice of personal comfort, he was indefatigable in his appointed service, and before he left, things had begun to assume a more encouraging aspect. On being transferred to Kennebunk, he left many warm friends to cherish the remembrance of his faithful ministry, and to smooth the way of future probationers in that scene of discipline.

At Kennebunk he seemed impressed with an uncommon sense of the shortness of time in which he might be permitted to labour. With no distinct presentiment of evil days, at first, he yet "*hasted* to do his work," and the Master whom he served wrought effectually through him to do great good in a comparatively short time. By degrees he became persuaded that his time for active usefulness would soon end. Nor was the foreboding false. Early in 1825, within a year of his settlement there, he was prostrated by a disease of the lungs that disabled him from preaching. His recovery was slow. In the course of the summer he became able to travel, but not to speak without difficulty. His old employer in Hallowell offered to dispose of his stock and "stand" on reasonable terms, and he entered into the book-trade, but the business was not profitable in his hands, and he was obliged to relinquish it. With scanty means and vague hopes he set his face towards the south, to find a more congenial climate and an opening for some useful employment. He fixed his residence at Baltimore, and in February, 1828, married Miss Ellen Cromwell, daughter of Mrs. Lee, the widow of Thomas Lee, Esq. The family was wealthy, their estate ample, and here he lived for a short time, busied in agricultural pursuits, and in the enjoyment of every earthly blessing. At the solicitation of friends, he removed into the city, and took charge of a weekly paper, *The Itinerant*, in defence of the principles and polity of his church, which were at that time rudely assailed. He acquitted himself well, and did good service to the cause. But the journal was not sufficiently

remunerating to be continued without loss, and after sinking a thousand dollars in the enterprise, he relinquished it. Domestic calamities followed. His wife and child, and three brothers-in-law were carried to the grave in rapid succession, and sickness brought him to the verge of life. He was brought very low, but not into despair. "In her sickness," he wrote to his brother, "I was too sick to afford those attentions health would have enabled me to show. I could only kneel by her side, and weep that I could not relieve her; and at her death, I could not realize that she was gone, nor feel how great was my loss. But now there is no dreaming,—all is real; no mingled fear and hope,—all is stern truth. *Ellen is no more.* Well, be it so, my dear brother. Sometimes my path seems a thorny one; but God is infinitely better,—yes, I *feel* that he is infinitely better to me than I deserve."

His health was sadly broken. The fever that had so nearly ended his life, left him in great weakness, and his lungs were so irritable that even conversation was painful. His worldly prospects were blasted. He thought he must go further south, but knew not what to do. Secular occupations he could not bring himself to undertake. He was offered an agency to collect funds in aid of the Wesleyan University at Middletown, Conn., and actually entered upon its duties, but he was ill-inclined and ill-prepared for that species of work. Another newspaper was thought of, and other plans suggested, but none met his feelings. He now formed a resolution, which was daring even to desperation: "*to go and offer myself, all broken down as I am, to the Virginia Conference.* If they will receive me," he adds, "I will ask for *an effective relation.* Then, live or die, if the Lord will, I shall be in the travelling connection. Out of it I am unhappy; and if not watchful, I may wander from the simplicity of the gospel."

How far it was proper for him thus to yield to internal impulses, against what seemed the most absolute providential warnings to the contrary, it is not needful for us to inquire. The answer is at hand; the event was decisively against it. Mr. Cox, though able to satisfy himself at the outset, was at no time free from doubts. "God requires not murder for sacrifice," he was wont to say. The Conference accepted him, and in February, 1831, he was stationed at Raleigh, North Carolina. The first flush of feeling, at finding himself once more in the ministry, was exhilarating, and the excitement probably gave an unnatural stimulus to his physical energies,

but nature is not to be outraged with impunity, and a reaction speedily commenced. In April, he was forbidden by his physician to preach longer. Those few weeks had fearfully wasted his already wrecked constitution. He found numerous friends, who did all that human kindness could do for one in such circumstances, and he accepted a cordial invitation to accompany Rev. Mr. Freeman, an Episcopal clergyman, to the White Sulphur Springs in Virginia. Much of the time he was obliged to keep his bed, but still he felt so far relieved as to return to Raleigh—and to his pulpit! He could die, but could not refrain from preaching. As he was unable to do any thing else, he thought it was better to die in his ministry than in idleness. Such a conflict between the spirit and the flesh, between an unconquerable will and a thrice-vanquished body, is seldom witnessed on earth.

This last imprudence extinguished his hopes of longer usefulness there. For three months he was confined to his room, suffering the extremity of pain. By slow degrees he rallied strength sufficient to travel, and now his fertile brain, still restlessly seeking an opportunity to *fill up* his days with profitable labour for his fellow-men, entertained thoughts of a missionary enterprise. Perhaps,—so undying hope whispered,—perhaps he might find some climate where he could live a little longer, and that not in vain. Something in the state of South America at that time prompted the suggestion of a mission there. The plan was suggested to the bishops, who approved it, and he wrote some articles to urge it upon the church. The mission was established, but not by him. In an interview with Bishop Hedding, he conversed on the South American scheme, when that prelate gave a new direction to his thoughts, by proposing a mission to Liberia. He pursued this hint till he reached the conclusion to offer himself for the service.

There was much in his state of health to discourage the attempt, and it seemed even to himself a dubious undertaking. But he knew that his life could not be long in America; though the climate of Africa had proved so fatal to others, men of firm health, it was possible that his broken constitution might bear the shock; and then he might be useful without preaching, in some important departments of the mission. In a letter to Bishop Hedding, he says: "If you think me fitted for the work, *I will go*, trusting in the God of missions for protection and success. It may cure me,—it may bury me. In either case, I think I can say from my heart,

'The will of the Lord be done.' I shall go without any of the 'fear that hath torment,' with a cheerful, nay, with a glad heart." Of his physical condition, as it affected the question of his personal duty, he remarked: "1, It is my duty, sick or well, to live or die in the service of the church. 2, There is a loud call in Providence, at this eventful moment, for some one to go to Liberia, which ought and must be heard. 3, There are some indications that this voice addresses itself to me. 4, A man in high health would run a greater hazard of life, humanly speaking, than I should. 5, Though my health does not warrant much in expectation, yet, by the blessing of God, I may do great good. The race is not to the swift, nor the battle to the strong. There is much, very much, to be done in a mission of the kind, which would not tax my voice at all."

His desire was granted. He was appointed to superintend the mission, and Rev. Messrs. Spaulding and Wright and Miss Farrington were commissioned as his assistants. He visited the north, stood once more on the soil of his native state, and among the scenes of his earlier and more hopeful years. The vicissitudes of joy and sorrow, the deep waters of affliction he had been called to pass through, had not dimmed his faith or overcome his holy serenity of spirit. He took leave of his widowed mother for ever, and bent his course toward Africa. Passing through Middletown, Conn., he said to a young man, a member of the university, "If I die in Africa, you must come and write my epitaph." "I will," his friend replied; "but what shall I write?" "Write," said Mr. Cox, "LET A THOUSAND FALL BEFORE AFRICA IS GIVEN UP." These words have been the motto of more than one aspiring youth, whose early grave marks the track of missionary enterprise in Western Africa.

At New-York and Philadelphia he found the cholera raging around him. He went on to Baltimore, and the epidemic was there. A short sojourn at Mrs. Lee's hospitable mansion was a happy season of rest, and the air of the country revived his strength and his hopes. Being notified that a vessel was to sail from Norfolk for the Colonization Society, he pursued his way southward. He sailed on the 6th of November, 1832, with a company of emigrants to Liberia, having for his companions two Presbyterian missionaries. His colleagues went by another conveyance, and he expected to meet them on his arrival or shortly after. On his passage he suffered much from sea-sickness, but his mind was generally cheerful. They

made the African coast on the 8th of January, and on the 12th sailed up the Gambia, and anchored off the English town of Bathurst, where they remained a week. Mr. Cox made the most of this interval, consulting the governor's chaplain and Rev. Mr. Moister, Wesleyan missionary, respecting the character of the people, their languages, and the methods of missionary work. He commenced the study of the Mandingo language immediately on resuming his voyage, though the motion of the vessel disturbed him. They were driven out to sea by fierce gales that continued a number of days, but his heart was fixed and his courage unshaken. "My cry to God," he says, "is that my whole soul may be absorbed in the work committed to my charge, and that I may do justice to my mission." "Be the consequences what they may, I never was surer of any thing of the kind, than I am that the providence of God has led me here. I have seen his hand in it, or I do not know it when seen. O, I trust the result will prove to the world, and to my brethren, that weak as I am, feeble and worn out as I am, the Lord hath something yet for me to do in his church."

Something there indeed was for him to do; much, if measured by its relations to what followed; but it was to be effected in a very short time,—shorter than he anticipated, although he could not have acted with more energy and wisdom if he had certainly foreseen the end. On the 7th of March the long looked-for land appeared. "Thank God!" he exclaims, "*I have seen Liberia, and live.*" On the 8th he landed, and took lodgings with Rev. Mr. Williams, the acting governor. His appointed associates had not arrived,—and he did not live to welcome them to their field of labour. He committed to paper an extended sketch of his observations on the coast, and transmitted it for the information of his brethren in America. He selected sites for different stations, contracted for the purchase of mission premises at Monrovia, an eligible site, obtained at a decided bargain, and made arrangements for a school. He preached on the Sabbath, and commenced a Sunday-school of seventy children. He collected as many of the pious colonists as possible into a regular organization as the first Methodist Episcopal Church of Liberia, and settled the terms of their connection with the Methodist Conference of the United States. This was a task of no little difficulty and delicacy. Many of the colonists had a strong prejudice against any thing that looked like subjection to "white people," a feeling natural enough in emancipated slaves. Some of their number had

been acting as preachers, with very slender qualifications, and some of them on questionable authority. It was not easy to bring them to submit their ministerial claims to the cognizance of a regular ecclesiastical authority, with a pledge to abide the decision. But his fervent and persuasive spirit overcame these obstacles, and all was peaceably settled. A full report was sent by him to America, detailing his acts, his plans, and the degree of success that had attended him.

In these employments a month passed away. His enfeebled frame with difficulty sustained the severe drafts made upon it, but he bore up till the foundations of the mission were solidly laid. Then came on the "African fever." It seized him on the 12th of April, and he kept his bed for twelve days. On the 27th he was able to walk about his room a little. But he took cold, and was again reduced. His situation was now desolate in the extreme. The periodical rains had set in, against which his house afforded but inadequate protection. The physician was confined by illness, no nurse could be procured, few of the emigrants, though their jealousy of the "white man" had been so far overcome as to admit of the peaceable and orderly establishment of the mission, felt much sympathy, or gave him any steady attention. He was mostly alone, and it is not surprising that he felt lonely at times. Without medical aid, the care of a nurse, or even a comfortable habitation, he felt himself, under Providence, at the mercy of his disease; and while permitted to congratulate himself on the important results accomplished by his brief mission, looked forward with near expectation to his heavenly rest. While his body suffered, his soul was filled with unaccustomed joy. On the 11th of May he says: "For eight years past God hath chastened me with sickness and suffering; but this morning I see and feel that it has been done for my good. Infinite mercy saw that it was necessary, and perhaps the only means to secure my salvation. Through it all I have passed many a storm, many temptations; but this morning doubts and fears have been brushed away. My soul was feasted 'while it was yet dark.' When no eye could see but His, and no ear hear my voice but His, I had those feelings that make pain sweet, and suffering as though I suffered not. Yes, I can never forget this blessed Saturday morning. My soul has tasted that which earth knows nothing of,—that which the ordinary experience of the Christian does not realize. I have been lifted above the clouds, and received a blessing that is inexpressible. The Lord grant that I may hold fast whereunto I have attained!"

Some days after this, he began to feel better; his neighbours showed him greater attention, having been won by their observation of his real character, and he received from them many delicacies and tokens of affection. The conversion of a lad whose freedom he had purchased in Baltimore, but whose irregular conduct had hitherto made him very troublesome, was a peculiarly gratifying event. The Christian sympathy of Rev. Mr. Pinney, to whom, though of another denomination, the church was indebted for preaching and the administration of the sacraments, occasionally lightened his dark chamber. Ever intent on schemes of benevolence, even when there were so many things to fix his thoughts on himself alone, one of his last recorded resolutions was, if God should spare his life, to adopt the orphan child of a neighbour, just deceased, in circumstances of destitution. "I pray God," he says, "to help me to train him up in His fear."

On the 21st of May, Mr. Pinney having decided to return to America, called to take his leave. Mr. Cox had some questionings in his mind whether he ought not to go also. His work was too much for his unaided strength. He had as yet borne up under the fever, and a voyage home might give him new vigour. But his colleagues had not yet arrived, and he dared not think of leaving the mission uncared for. He decided to remain and do what he could. This was but little. He made some preparations for the reception of his expected associates. On the 27th, a fresh attack of fever prostrated him, and his constitution was too far exhausted to sustain the shock. His decline was gradual; his hold of life, though feeble, was not relaxed till the 21st of July, when faintly breathing out to his Saviour the invocation, "Come! come!" he ceased from his earthly toil and suffering.

The life of such a man as Melville B. Cox, is a sublime example of divine strength made perfect in human weakness. In his best estate he was neither "great" nor "mighty," and during the greater part of his active career, the time when he did most for the good of his race, he was struggling hand-to-hand with death. It is not claimed that he set a perfect example, and how far his religious zeal led him to outstrip the bounds of a righteous prudence may be questioned. But it is observable that men are commonly much more intolerant of excesses in this direction, when the animating force is religious, than in other cases. William III., of England,

is never censured for tasking in war and diplomacy a life which is described as "one long disease." When death was near, and his wasted form could scarcely move, his eager passage from Holland to England, to convoke a parliament and finish the grand alliance against the House of Bourbon, under the influence of a passion that broke from his lips even while the prayer for the departing was read by his bedside, is never mentioned to his disparagement. And if a man of God sees an opening in providence that appears to call for one to enter, to do a necessary work for the divine glory and for human welfare, and under the impulse of holy and benevolent affections offers a broken and almost worn-out frame to bear the cross through such a passage, it is not always certain that he mistakes his duty, whatever cool and worldly minds may conclude.

Weak as Mr. Cox was, with little of literary accomplishment to boast, and unfurnished with titles to earthly renown; wrecked as were his strength and present hopes by the assaults of incurable disease, his purity of heart, his singleness of purpose, and his unbroken communion with Him who reveals himself only to the pure in spirit, gave him power. That power was effectually exerted. It was felt, and the fruits of his labours are immortal. If those who profess the same faith and hope, who are endued with the strength that was denied to him, were all partakers of that measure of disinterested zeal that made his shattered frame and afflicted soul the instruments of so much good, the day for whose coming he longed and laboured, would be hastened.

PLINY FISK.

PLINY FISK was the son of Ebenezer and Sarah Fisk, and was born at Shelburne, Mass., June 24th, 1792. His parents were worthy, excellent people, but were in moderate worldly circumstances, sustaining themselves by their own industry. From his earliest childhood he evinced an amiable disposition, and a somewhat sober turn of mind, though he was by no means destitute of vivacity and good-humour. He was particularly distinguished for his untiring perseverance; never putting his hand to a thing of which he did not witness the completion, if it were at all within the compass of his ability. His early advantages for intellectual culture were such only as were furnished by a common district school. These advantages, however, he improved with great diligence, and his progress, in mathematics particularly, was unusually rapid, as his taste for that department of science formed a striking feature of his intellectual character.

At the age of sixteen, his mind first received a decided religious direction. His exercises at the commencement of his spiritual course, as detailed by himself, evince the most intense consciousness of guilt, great depth of penitential feeling, and an earnest clinging to the cross of Christ as the sinner's only refuge. The commencement of his course gave promise of an unusually active and devoted Christian life; but it gave promise of nothing more than its progress and termination most fully realized. He became a communicant first in the church in his native place under the pastoral care of the Rev. Dr. Theophilus Packard.

Having now come under the influence of a strong religious feeling, he became deeply impressed with the conviction that it was his duty to devote himself to the service of God in the ministry of reconciliation. His parents, who had previously been little disposed to encourage his aspirations for a liberal education, now withdrew their objections, and cheerfully offered him whatever aid it might be in their power to render. He accordingly commenced his course of study preparatory to entering college, under the direction of the venerable Moses Hallock, of Plainfield, Mass. In 1811, he

became a member of Middlebury college, and was admitted to an advanced standing.

In college, Mr. Fisk had a respectable, but not an eminent standing, as a scholar; and his proficiency in the mathematics was greater than in any other branch of study. He was chiefly distinguished for the spirituality of his views and feelings, and his earnest devotion to the great interests of Christ's kingdom. Indeed, he seemed like a man of one idea—every thing else he regarded as insignificant and trivial, compared with the great work of advancing his Redeemer's glory, and saving the souls of his fellow-men. There is little doubt that this ruling passion of his spiritual nature interfered somewhat with his success as a scholar; and he seems to have fallen into the mistake of supposing that that intense application of his faculties that was necessary to superior scholarship, would lessen the vigour of his religious affections, and put in jeopardy his Christian usefulness. In subsequent life he seems to have become sensible of his mistake; for in one of his communications addressed to the Society of Inquiry respecting missions at Andover, after he reached his missionary field, he urges upon them the importance of making themselves familiar with the ancient languages.

Mr. Fisk was admitted to the degree of Bachelor of Arts in August, 1814. As he had depended mainly upon his own exertions for the means of his education, his parents being in a situation to render him but little assistance, he had accumulated a debt during his college course, which it was his first object, after leaving college, to cancel; and it was only on this account that he did not at once connect himself with some Theological Seminary. In September succeeding his graduation, he commenced the study of Theology under the direction of his pastor, Dr. Packard, and in January, 1815, was licensed to preach by the Franklin Association of Ministers. The record which he has left of his feelings and resolutions in connection with this interesting epoch of his life, shows that while he was oppressed and well-nigh overwhelmed with a sense of his responsibility, he sought and found encouragement and support in the promise that Christ's grace should be sufficient for him.

Within a few weeks after he was licensed to preach, he was invited to supply a vacant pulpit in Wilmington, Vermont; and his labours here seem to have been attended with a double blessing—first in causing a somewhat distracted and divided church to become as one with itself, and next in being instrumental of an extensive

and powerful revival of religion. Here he found himself in his appropriate element; and while the service which he performed was one for which his whole previous course had been a continuous training, it was no less a preparation for still higher degrees of usefulness in the yet more important field which he was subsequently to occupy. He consented to a second engagement with the people after the first had expired; but with the express stipulation that he should not be considered as in any sense a candidate for final settlement with them in the ministry.

Mr. Fisk had, not long after his original purpose to study for the ministry was formed, resolved to devote himself to a mission among the heathen; and of this high resolve he never lost sight for a moment in any of his subsequent arrangements. With a special view to this, he determined to avail himself of the advantages of a thorough course of theological education, and accordingly in November, 1815, he became a member of the Andover Seminary. Here his mind and heart were open to all the benign influences which surrounded him, while both mind and heart were put in requisition to the utmost for the benefit of all to whom his influence might extend. In his intercourse with the professors he evinced all due respect and deference, while yet he discovered a manly independence in the prosecution of his theological inquiries. In his intercourse with his fellow-students, he was cheerful and agreeable, and sometimes indulged in innocent humour, but never in this way passed the limit of the strictest Christian decorum. It was apparent to all who saw him that the tendencies of his spirit were upward; that he was constantly holding communion with the invisible and the spiritual; that in every plan and purpose, as well as every important act of his life, he looked beyond the world; in a word, that he counted all things but loss for the excellency of the knowledge of Christ Jesus. He felt the importance of training himself to a regular habit of bodily exercise; and with a view to this he often solicited the company of one or more of his fellow-students on a walk; but he was always careful that the walk should accomplish something beyond the mere exercise—he would see that some edifying and useful conversation was kept up, and not unfrequently he would make it in his way to visit some afflicted person, and administer consolation, or some vicious person, and administer reproof, or else possibly he might make it the occasion of projecting some new plan of benevolent effort. No man was more ready than he to welcome

the word of admonition, if, in any instance, he was tempted to a momentary aberration from the path of Christian circumspection. It is recorded of him that on one occasion, while he was sitting in his room with his door open, he was heard by an intimate friend to say, "I was provoked with Brother —— because he continued to speak after the Professor had given his opinion." His friend, calling to him by name, he replied, "What do you want?" His friend said, "The sun will go down by and by." He answered, "Very well." In about fifteen minutes, he came to the room of the brother who had thus gently admonished him, and, taking him by the hand with great cordiality, said,—“I am ready now to have the sun go down.”

The studies included in his theological course engaged his constant and earnest attention, and he made exemplary progress in each of the various departments. He had not the reputation of possessing a very brilliant mind, or a mind of uncommon energy, nor yet a remarkably cultivated taste; but his powers of analysis and accurate investigation were considered as much above mediocrity. It was his moral power then, as in after life—particularly the power of an earnest and all-pervading piety—that constituted his most distinctive characteristic.

Notwithstanding Mr. Fisk had had a general purpose of devoting himself to the missionary work from the period that he determined to enter the ministry, yet his purpose does not seem to have been so fully matured but that he was still seeking direction on the subject, until within a short time previous to his leaving the seminary. He was for a while somewhat embarrassed by the fact that his respected professors had expressed an opinion, if not decidedly adverse to his going abroad, yet much in favour of his remaining at home, as an agent of charitable societies, and as a domestic missionary; but notwithstanding his high respect for their judgment, and his perfect confidence in their friendship, he felt constrained, after the most mature examination of the question of duty, to decide in favour of a foreign mission. Accordingly he addressed a communication to the American Board of Missions, offering himself to be employed under their direction, in any part of the Pagan world they might choose to designate. In September, 1818, the class of which he was a member, finished its prescribed course of study, and on the day that the public examination was held, the Palestine mission was established, at a meeting of the Prudential Committee of the American Board, and Mr. Fisk, together with his intimate friend and classmate, Mr. Parsons, was appointed to that important station.

It was deemed expedient by the board that Mr. Fisk, before proceeding to the field of labour assigned him, should visit the Southern part of the United States, for the two-fold purpose of diffusing missionary intelligence and soliciting pecuniary contributions in aid of the missionary cause. He accordingly received ordination in the Tabernacle church, Salem, November 5th, 1818, and shortly after sailed from Boston for Savannah. On his arrival at the latter place, he was received with great kindness and hospitality, and from no one did he meet a more cordial welcome than from Dr. Kollock, who was then at the zenith of his popularity and usefulness. He quickly found, however, that there was likely to be but little sympathy manifested for the object of his mission;—partly on account of a great pecuniary pressure incident to a partial stagnation of business; but chiefly from a deep-seated prejudice which existed against Northern agents. Mr. Fisk, however, having, after a while, become considerably known and personally popular among the people of Savannah, it was determined by the managers of the Missionary Society there that they would become responsible for his support as a missionary to Asia, the mission being under the more particular direction of the American Board. The same society voted to defray the expense of his agency in that part of the country for six months. From Georgia he proceeded to Charleston, S. C., where also he was cordially welcomed by many Christian people; and he collected in aid of the missionary cause, there and in the neighbourhood, upwards of fifteen hundred dollars. At Savannah and Charleston, and various other places, he established societies whose object was to support schools for the education of heathen children. After spending a few weeks in South Carolina, he set his face towards the North, stopping at various places, and especially at Washington City, where he had an interview with John Quincy Adams, then Secretary of State, who kindly offered to furnish him with letters that might be useful to him on his intended journey. He reached his native state in the month of July, and went immediately to Andover, with a view to continue his studies at the Seminary, till the time of his embarkation for Asia.

The arrangements for his departure being nearly perfected, he went, towards the close of October, to Shelburne, to make a farewell visit to his widowed father and other relatives and friends who resided there. On a day previously appointed, he delivered an affectionate and solemn valedictory address, on which occasion he

took leave of the people, with the confident expectation of meeting them no more on earth. The next morning he parted with his nearest relatives, and proceeded to Boston. On the succeeding Sabbath evening he preached in the Old South Church, from Acts xx. 22. "And now, behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there." It was an exceedingly well-adapted and impressive discourse, and was listened to by a large audience with earnest attention. On this occasion the instructions of the Prudential Committee, prepared by the Rev. Dr. Samuel Worcester, were read to him and his colleague in the mission, Mr. Parsons. The next evening (Monday) he met a large assembly at the monthly concert of prayer; and this was his last public meeting with Christians on American shores. On Wednesday morning, November 3d, 1819, he embarked with his colleague on board the ship *Sally Ann*, Captain Edes, for Smyrna.

During the passage Mr. Fisk wrote numerous letters to his friends, all of which breathe the same high devotion to the great cause to which he had consecrated himself. After a favourable voyage, the ship in which he sailed entered the harbour of Malta on the 23d of December; but on account of the strictness of the quarantine regulations, he was allowed but little intercourse with persons who were on shore. He, however, made the acquaintance of several individuals, among whom was the Rev. Mr. Jowett, author of the "Researches," who manifested great interest in his mission, and communicated to him much valuable information. After remaining at Malta a little more than two weeks, the ship proceeded on her voyage, and on the 15th of January reached Smyrna, the place of her ultimate destination. As the next day was the Sabbath, Mr. Fisk and his colleague did not leave the ship until Monday.

The reception which he met on his arrival at Smyrna was peculiarly grateful to him, after the solitude and monotony of a long voyage. His introductory letter secured for him every attention he could desire, and several of the individuals with whom he was thus made acquainted, evinced a deep interest in the great object which had carried him thither. On the first Monday in February he and Mr. Parsons united with the Rev. Mr. Williamson, an Episcopal minister resident there from England, in observing the monthly concert of prayer—supposed to have been the first meeting of the kind ever held in Turkey.

Having spent several months at Smyrna, chiefly in the study of

languages, he determined to spend the summer at the island of Scio, that he might have the advantage of the instruction of Professor Bambas, who was not only an eminent scholar and teacher, but of decided evangelical views, and withal highly favourable to the missionary cause. On his arrival there, he found in Professor Bambas all that he had expected; and while he advanced rapidly under his instruction, he devoted a part of his time to the distribution of tracts and to other services designed to diffuse around the light of a pure Christianity. He remained at Scio about five months, and during this time put in circulation thirty-seven thousand tracts, and forty-one copies of the Sacred Scriptures. He returned to Smyrna in the latter part of October.

In November of this year (1820) Mr. Fisk, in company with Mr. Parsons, made a tour of about three hundred miles for the purpose of visiting the places on which stood the "seven churches of Asia." This was a journey of great interest, not only from the hallowed associations of the past, but from the fearful desolations of the present. The diary which Mr. Fisk kept during this period, while it is full of interesting incident, shows that the one great object of his mission was always in his eye, and that nothing venerable in antiquity or curious in history, could, for a moment, render less engrossing the sacred work of blessing and saving his fellow-men.

After long-continued and mature deliberation, it was concluded by Messrs Fisk and Parsons that the object of their mission would be most effectually promoted by their temporary separation from each other—Mr. Parsons proceeding immediately to Syria on a tour of observation, with a view to ascertain the most eligible place for a permanent missionary establishment, and Mr. Fisk remaining at Smyrna, to prosecute his studies and carry forward his work in the best way he could. In accordance with this arrangement, the two friends, who had never before been separated for a night since they left America, parted from each other on the 5th of December, 1820, Mr. Parsons taking a vessel with a view to go to the Holy Land. Mr. Fisk now little anticipated what trials awaited himself during the period of their separation. Early the next spring, the revolt of the Greeks from the Turkish dominion at various points roused the jealousy and the wrath of the Turks to such a pitch, that they seemed well nigh ripe for glutting their vengeance by a universal massacre: assassinations became so frequent in Smyrna that a single day would sometimes number several hundreds. Mr. Fisk witnessed many of

the most tragical scenes, but was himself mercifully preserved amidst all the dangers by which he was surrounded. He continued his studies so far as was practicable, and lost no opportunity of administering instruction or consolation to the terror-stricken people around him. He was rendered not a little anxious by the intelligence that his friend Mr. Parsons was lying dangerously ill on the island of Syra; and he almost reproached himself that he had not accompanied him, in view even of the possibility of such an exigency. His friend, however, was mercifully spared, and on the 3d of December, 1821, after being separated nearly a year, they had a joyful meeting at Smyrna. In the course of the same month, as the English chaplain returned home, Mr. Fisk was invited, as he had been on one occasion before, to take his place in the chapel. In connection with this service he continued as before to distribute Bibles and tracts as he had opportunity, and not unfrequently held discussions with Roman Catholics in respect to some of the fundamental principles of Protestant and Evangelical Christianity.

Notwithstanding Mr. Parsons' health seemed to be in some measure restored, yet it was found, on his return to Smyrna, that he was too feeble to perform missionary service, and it was thought that he might be materially benefited by a change of climate. By the advice of his physician, he resolved to make a journey to Egypt, and Mr. Fisk being unwilling that he should attempt the journey alone, resolved to accompany him. Accordingly they embarked in an Austrian brig from Smyrna, on the 9th of January, 1822; and after a boisterous passage of five days, they reached Alexandria. Within less than a month after their arrival there, the earthly pilgrimage of Mr. Parsons was closed, his friend watching around his bed, and ministering to his wants to the last, with all the affectionate assiduity of a brother.

Mr. Fisk remained at Alexandria but a few weeks after the death of Mr. Parsons, and his missionary labours during this period were confined chiefly to the Jews. In March succeeding his bereavement, he proceeded up the Nile to Cairo, intending to make a journey through the desert to India, or to Damietta and Jaffa. At Cairo he heard of the arrival of Mr. Temple at Malta, and for reasons which he deemed sufficient, he hastened thither with a view to meet him. These reasons were that the warm season which was then approaching was unfavourable to visiting Judea; that on account of the disturbed state of political affairs in Turkey, probably few pilgrims

would venture to visit Jerusalem; and that it seemed desirable that he should confer with the missionary friends at Malta in regard to future movements.

Mr. Fisk reached Malta in April, where he was obliged to perform a quarantine of thirty days. Here he continued labouring in various ways till the beginning of the next year; and in the mean time he was joined by the Rev. Jonas King, who had arrived from Paris, in compliance with a request which Mr. Fisk made to him soon after the death of Mr. Parsons. They sailed together for Egypt early in January, 1823, in company with the celebrated Wolff, who had some years before been converted from Judaism. They carried with them a large quantity of Bibles and tracts. After a week's passage they arrived at Alexandria, where they spent some ten days, chiefly in reasoning with the Jews out of their own Scriptures. They then proceeded to Rosetta, thence to the mouth of the Nile, after which they made their way to Cairo. Here they spent a week, distributing Bibles and tracts, and endeavouring to convince the Jews, to whom they had access, that Jesus is the Christ.

From Cairo they proceeded to Upper Egypt, and in twenty-two days arrived at Thebes, where they were not a little interested in visiting the temples and the tombs of a remote antiquity. They visited various interesting points in Egypt, and remained in the country about three months; during which time they distributed nearly four thousand tracts, and about nine hundred copies of the Bible, selling a part, and giving away a part, as circumstances seemed to dictate.

On the 7th of April, 1823, Mr. Fisk started, in company with Mr. King and Mr. Wolff, for Jerusalem. They passed through the great desert which was the scene of the forty years' wanderings of the children of Israel, and after a dreary, but yet most interesting journey, arrived at Jerusalem on the 25th of the same month. Mr. Fisk in his diary, as well as in various letters written to his friends about that time, records the deep and sacred emotions which were awakened within him on his arrival in the Holy Land, and especially in the Holy city. His descriptions of what he saw are alike vivid and faithful; and though the scenes and objects have since been rendered comparatively familiar by the numerous books of travels which have been put forth, we scarcely know any thing more graphically descriptive than this account given by Mr. Fisk nearly thirty years ago. In the first few weeks he confined his labours and researches

chiefly to Jerusalem and the immediate neighbourhood; but subsequently he made excursions to more distant places, distributing every where, as he could find opportunity, Bibles and tracts, while his spirit was constantly revelling amidst the most hallowed associations.

As it was Mr. Fisk's intention to extend his Christian researches through the most interesting parts of Syria, before he should make a permanent settlement, he resolved to go by way of Tyre, Sidon and Beyroot, to Mount Lebanon, and there to remain during the hot season. Accordingly he left Jerusalem in company with Mr. King on the 27th of June, 1823, and reached Mount Lebanon on the 16th of July. He took up his residence for the summer at a place called Antoura, while his associate, Mr. King, went to reside at Der El Kamer, a place about equi-distant from Beyroot and Sidon. On the 2d of September he observed the monthly concert of prayer in company with three others, which he represents as having been to him a most joyous and refreshing service.

In the course of this month, the Rev. Mr. Jowett having arrived from Egypt, Mr. Fisk went to Beyroot to welcome him; after which they went together on some excursions among the mountains, and subsequently travelled in company to Jerusalem. Here Mr. Fisk made his head-quarters, occasionally visiting other parts of the country, for about eight months. He then returned to Beyroot, and towards the close of June set out, with Mr. King and Mr. Cook, an English Wesleyan missionary, on a journey to some of the principal cities in the North of Syria. After visiting Damascus, Aleppo, Tripoli and various other places, he went back to Beyroot, with an intention of passing the winter at Jerusalem. But instead of proceeding immediately to that station, he and Mr. King took up their residence at Jaffa, where they arrived on the 29th of January, 1825. Here they continued till about the close of March; and when they reached Jerusalem on the first of April, they found the city in a state of great consternation from the desperate outrages which were constantly committed by the Pasha's soldiers. Mr. Fisk, however, not at all disheartened by this alarming state of things, kept quietly and steadily at his work, having full confidence in the protection of his Master, as well as in the ultimate success of his cause. At length, however, he became satisfied that he could labour to better purpose in some other place, and resolved to return to Beyroot, notwithstanding, owing to the disturbed state of the country, the journey must be attended with some hazard. The Sabbath preceding his

departure—the last that he ever spent in the Holy city—he preached in Greek, and had among his hearers ten priests of the Greek order. They left Jerusalem on the 9th of May, and after encountering some slight molestation on their journey, from the Arabs, they reached the mission family at Beyroot on the 18th of May. Here Mr. Fisk continued, prosecuting his studies, and making, occasionally, missionary excursions in the neighbourhood, till the close of his earthly career.

The season after Mr. Fisk's return to Beyroot was more than commonly unhealthy, a malignant fever prevailing, to which a large number fell victims. On the 11th of October, Mr. Fisk first spoke of being ill, though for several days there was nothing to excite apprehension in regard to the issue of his disease. It turned out, however, that he had the prevailing fever, and the case at length began to assume an alarming aspect. As there was no physician at hand, they sent for one at Sidon, in whom Mr. Fisk had expressed some confidence; but the disease was probably an overmatch for any medical skill. Each successive turn of fever greatly diminished his strength, while it produced a sort of convulsive effect upon his whole frame. It was thought proper at length that he should be apprized of the fact that his case was regarded as hopeless, and he received the intelligence without the least sign of agitation. He dictated various letters to his friends, which breathed the most entire resignation to the Divine Will. At the mention of his aged father, his feelings, for a moment, seemed almost uncontrollable; but he quickly regained his accustomed composure, and remarked that God would enable him to bear it. For two or three days, life was trembling on the point of extinction, while his spirit was lifting itself for its final glorious flight. At three o'clock on Sabbath morning, October 23, 1825, he had finished his education for the world of immortality. His death produced a great sensation, not only in the missionary family from which he was taken, not only among all friends of Christian missions whom the intelligence reached, but among the poor Arabs, who, in all their ignorance and degradation, had learned to look upon him as a friend and benefactor. His funeral was attended the next day; and at his grave, a part of Paul's noble discourse on the Resurrection was read in Italian, and a prayer offered in English. His remains were deposited in a garden belonging to the missionary family. He died at the age of thirty-three.

In this brief sketch, it has been impossible to do more than just to trace this lamented missionary through different parts of his field of labour, without attempting to show what he actually accomplished. As he had to do the work of a pioneer, it were not to be expected that his labours should have been followed by any immediate splendid results; but there is no doubt that he had a primary agency in preparing the way for whatever has since been accomplished in propagating a pure Christianity in that country by other instrumentalities. During the six years of his missionary life, he had acquired four foreign languages, so as to be able to preach the gospel readily in each of them. He had formed an extensive acquaintance, including persons of various nations, and of every character, ranging from the extreme of refinement to the extreme of degradation; and this acquaintance he always endeavoured to render subservient to the great work to which he had devoted himself. It is easy to imagine the extensive service which he might have rendered to the cause, had he been spared to prosecute his labours till the present time; but it is delightful to reflect that he was dismissed from his labours at the time that Infinite Wisdom saw best, and that he served his Master long enough on earth, to receive through grace a glorious crown in heaven.

Mr. Fisk, as we have already intimated, could not be considered as possessing any extraordinary intellectual powers; but he possessed highly respectable powers, and he made the most of them. His perceptions were clear, his judgment sound, and his knowledge of the human heart deep and accurate. He had also an earnest, loving, trusting spirit, that qualified him for warm friendships and high enterprises. And more than all, he had a spirit of devotion, a love for the souls of his fellow-men, a confidence in the providence and grace of God, an utter oblivion of self in his blessed vocation, that at once rendered the missionary work delightful to him, and gave him mighty influence as a missionary. It was but for a few brief years that he was permitted to speak for his Master here upon earth; but ever since he was laid in his grave, he has been speaking through the word of what he was and what he did, to all who love the Lord Jesus Christ in sincerity; and so he will continue to speak, till that grave shall give up its dead, and he shall ascend from the land which the prophets and apostles once occupied, to that better country, even an heavenly, which is to be the final home of all the ransomed and glorified.

LEVI PARSONS.

LEVI PARSONS, the second son of the Rev. Justin and Mrs. Electa Parsons, was born in Goshen, Mass., July 18th, 1792. During the period of his childhood he was exceedingly fond of home, and by his uncommonly amiable disposition, became a great favourite in the circle of his relatives and acquaintance. His parents were greatly desirous that he should not only become the subject of a genuine conversion, but that he should devote himself to the Christian ministry; and in the hope that this might actually be the case, they sent him abroad to school. He was not without his seasons of temporary anxiety in respect to his soul's salvation, during his childhood and early youth; but it was not till a revival of religion which occurred in the year 1808, that he gave evidence of being renewed in the temper of his mind, and made a public profession of religion by uniting with the church under his father's pastoral care.

In 1810 he became a member of Middlebury College, his father having, in the mean time, removed with his family to Whiting, Vt., and become the pastor of the Congregational Church in that place. During a revival which occurred in Middlebury, the year after he entered college, his mind became deeply agitated in regard to the genuineness of his own previous religious experience; and for a considerable time he was tossed on the billows of painful doubt, not to say of absolute despair. After a somewhat protracted season of anxiety and suffering, he emerged from the cloud into the clear light of a joyful confidence in his Redeemer; and from this baptism of fire and of the Spirit, he seems to have received the elements of a stronger faith, a more entire consecration to the service of his master. Though at the time he fully believed that he had never known the power of regenerating grace, yet, at a subsequent period, when he could examine his exercises more calmly, and compare different states of mind with each other, he was rather inclined to the opinion that the commencement of his spiritual life dated back to the period at which he had originally fixed it.

The period of his college course was signalized by several revivals of religion in Middlebury, in which the college had a liberal share, and in which he was himself eminently active and useful. As he was somewhat straitened in his worldly circumstances, he spent some of his vacations in teaching school; and here also, while he was most assiduous in cultivating the intellects of his pupils, he looked well to their moral and spiritual interests, and laboured, according to his ability, for the promotion of religion in the several neighbourhoods in which he resided. In each place, he left behind him a most grateful savour, and some individuals there is reason to believe, who were permanently benefited by his faithful counsels and instructions.

In the autumn of 1813, just at the commencement of his Senior year in college, he accepted an invitation from the people of Lewis, Essex county, N. Y., to instruct a school and aid an infant church in the devotions of the Sabbath. As he was crossing Lake Champlain in the evening, on his way to Lewis, he had a narrow escape from death. The schooner in which he was crossing being about half-way over the lake, the ferryman blew a trumpet as a signal for having a light placed on the opposite shore. They soon heard a voice, which was instantly followed by a musket-ball, which passed within two feet of Mr. Parsons. The ferryman then halloed, but got no response; and he remarked that they were undoubtedly preparing to give them a broadside. But instead of a broadside, there quickly appeared a skiff, with a number of armed men, approaching them with great speed, determined apparently to do a destructive work. After making a few inquiries, however, they became satisfied that all was right, and withdrew without attempting any injury. Such is the fact, as recorded by Mr. Parsons in a letter to his parents—the explanation of it doubtless is, that he was in a frontier part of the country, and that this was the time of our last war with Great Britain.

Mr. Parsons had a highly respectable standing as a scholar, and was graduated with honour in 1814. He pronounced, at the commencement, a eulogy on the character of John Knox; a subject into which he entered with great enthusiasm, and which not only brought into vigorous exercise his intellectual powers, but quickened and elevated his moral and religious aspirations.

Within a few weeks after he graduated, he joined the Theological Seminary at Andover. He had for years been silently agitating the

question whether it might not be his duty to give himself to the work of foreign missions; but it was not till some time in the year 1816 that he came to a definite determination on the subject. He then wrote out his reflections at length, weighing carefully every consideration that seemed to have a bearing on the main subject; and the result was a full conviction that he was called, in the providence of God, to occupy a place in the missionary field. His journal during his connection with the Seminary shows that he not only lived in the fear of God all the day long, but that he had attained to a rare measure of spirituality and heavenly-mindedness. He was particularly careful and earnest in exploring the labyrinths of his own heart, and had the deepest sense of his own remaining corruption, and the humblest appreciation of his own Christian attainments. His vacations now, as when he was in college, were sacredly devoted to doing good; and he accounted it a great privilege when he was permitted to labour, as he was in two or three instances, in connection with a revival of religion. He passed through several scenes of affliction during the period of his connection with the Seminary, and was especially tried by the death of a beloved sister; but he manifested the most unqualified submission to the Divine will, and seemed chiefly concerned that those who shared with him the bereavement, might be improved by it, as well as comforted under it.

Mr. Parsons was licensed to preach at Salem, by the Salem Association, the last week in April, 1817. He read on the occasion a somewhat extended summary of Christian doctrine, as containing the substance of his belief, which was fully in accordance with the accredited orthodoxy of New-England. About the time he was licensed, he was appointed an agent of the American Board of Commissioners for Foreign Missions, to solicit pecuniary contributions for the society. Having accepted this appointment, he immediately repaired to Vermont, and entered upon his agency. Here he spent several weeks, making earnest and effective appeals to a number of the churches, communicating much valuable missionary intelligence, and forming societies in different churches for the education of heathen children. When he had accomplished this agency, he returned to Andover, and in September following took his leave of the Theological Seminary, having gone through the prescribed course and term of study.

On the 3d of September, Mr. Parsons was ordained to the work

of a minister and a missionary, in Park-street church, Boston, at the same time that the Rev. Sereno E. Dwight was ordained as pastor of that church, and several young men were set apart as missionaries. The sermon on the occasion was preached by the Rev. Dr. Lyman Beecher. It was his celebrated sermon, entitled—"The Bible a code of laws."

Mr. Parsons had a strong desire to do something more, before leaving the country, for the spiritual interests of the people of Vermont—the state in which a considerable part of his life had been spent, and with which were associated many of the most interesting scenes through which he had passed. He therefore accepted an invitation to labour, for a while, in the service of the Vermont Missionary Society. He visited various towns, chiefly in the northern part of Vermont, preaching for a longer or shorter period in each place, and witnessing in some instances the most favourable results from his labours. At the close of September, 1818, in the anticipation of being soon called to enter upon his foreign field, he signified to the Trustees of the Society in whose service he had been engaged, that he could continue their missionary no longer, as his time would all be needed to make the necessary preparation for leaving the country. Subsequently to this, however, the Prudential Committee of the American Board thought proper to detain him awhile as an agent for the Board in the state of New-York; and he accordingly, in the early part of November, left Boston to fulfil this new and somewhat unexpected appointment. He visited nearly all the more important towns in northern and western New-York, and though he met with some opposition, he was generally received with much favour, and succeeded in many instances in giving a fresh impulse to the missionary cause. One of the most interesting circumstances that occurred in connection with his mission, was his meeting with the Stockbridge Indians, then under the care of the missionary, John Sergeant. He preached to them when he was in a state of great weariness and exhaustion, but still spoke with uncommon fervour, being inspired by the thought that possibly his audience might be the descendants of Abraham. When the sermon was over, the Indian chief, a fine, princely-looking fellow, delivered an address to Mr. Parsons, in the best style of Indian oratory. He thanked God that He had sent his servant among them, and had commissioned him to deliver to them "a great and important talk." He thanked the preacher also for

his excellent counsels, and expressed the wish that they might answer the purpose for which they were designed. He then proceeded to read a "talk" in Indian and English, which he desired Mr. Parsons to deliver to "the Jews, their forefathers, in Jerusalem." The Indians then contributed nearly six dollars and two gold ornaments in aid of his object; after which he was invited to the mission-house, where he received from them several presents, and among them an elegant pocket lantern, containing on the bottom of it the following inscription:

"This to illumine the streets of Jerusalem.
Jerusalem is my chief joy."

In the latter part of July, Mr. Parsons returned to Andover, after an absence of about eight months, and spent most of his time in that neighbourhood until he left the country. On the 15th of October, he attended the organization of the missionary church at Boston, which was destined to carry the light of gospel truth to the Sandwich Islands. The next day he set out to make his farewell visit to his relatives in Vermont. Here he had a most affecting interview with his beloved parents—the last, as it proved, on earth; but he was enabled to sustain himself with the composure and dignity of a Christian whose eye was steadily fixed on Heaven.

Mr. Parsons sailed from Boston for Smyrna, in company with his friend and fellow-labourer, Mr. Fisk, on the morning of the 3d of November, 1819. The ship arrived in the harbour of Malta towards the close of December; and though they were urged by Mr. Jowett and other English missionaries there to remain some time, particularly on the ground that there were better facilities for learning the Italian and Arabic languages than they would find at Smyrna, yet in view of the instructions of the Prudential Committee, and some other considerations, they determined to proceed in accordance with their original plan. Accordingly they continued their voyage, and reached Smyrna on the 15th of January, 1820. Here they were occupied in studying the languages which were to be the future medium of their instructions, and in performing such missionary service as they could, until the 10th of May, when they sailed for the island of Scio, where they arrived in two days. Here they continued, pursuing their studies, visiting various interesting points, and in many ways performing labours of love among the inhabitants until towards the close of November, when they returned to Smyrna.

It had long been one of Mr. Parsons' strongest desires to visit the Holy Land; and the time had now come when it seemed convenient and suitable that that desire should be gratified. In order to the carrying out of the object of the mission, it became necessary that either Mr. Parsons or Mr. Fisk should proceed to Palestine, and ascertain what arrangements could be made with reference to a permanent missionary establishment. It was agreed that Mr. Parsons should undertake this delightful, though arduous, and in view of the then existing state of the country, somewhat perilous service. Having made all due preparations for the voyage, he embarked on the 5th of December, first for the Isle of Cyprus, where he arrived after a long and dreary passage, on the 25th of January, 1821. Here he was received with great cordiality, especially by a Greek Bishop, who had two hundred churches under his direction, though only fifty were then open for religious services. He extended to Mr. Parsons a hearty welcome, not only as a gentleman, but as a Christian missionary, and expressed his warm approbation of the tracts which he had brought with him to distribute. After stopping a few days at Cyprus, and being greatly interested in the various sacred localities that were pointed out to him, he went on his way to Jaffa, the ship's ultimate destination. Here the Russian consul met him with great kindness, and promised him every facility which it might be in his power to furnish. It was, however, not without some apprehension, that he learned from two English travellers with whom he here became acquainted, that in consequence of the arrival of a new governor at Jerusalem, the country was rising into a state of revolt; that it was imminently hazardous to travel in that direction, and that the number of pilgrims who were to accompany him would afford little security. This intelligence seemed somewhat startling; but Mr. Parsons, satisfied that he was in the path of duty, felt constrained to go forward, and he had a strong confidence that the arm of the Lord would be revealed for his protection and deliverance. Accordingly he made the journey in great security; and though he was often called upon for taxes, yet in consequence of a letter from the Russian consul, he was suffered to pass without any expense; and even where he had anticipated the most serious annoyance, he was heartily cheered on his journey. He reached Jerusalem on the afternoon of the 12th of February.

Mr. Parsons remained in the Holy city for nearly three months,

during which time he enjoyed excellent health, and had every facility he could desire for prosecuting his inquiries and investigations. He examined minutely the numerous localities and monuments which so emphatically form the attraction of Jerusalem at this day, and visited also various other places in different parts of the country, which are especially consecrated by Scripture associations. The bishop and priests generally received him with many expressions of good-will, and when they parted with him, intimated a wish that he might return to them in due time. From the time that he arrived at Jerusalem till he finally left it, he sold ninety-nine copies of the Psalter; and from the time of his leaving Smyrna, he sold forty-one Greek testaments, two Persian, seven Armenian, one Italian, besides distributing gratuitously quite a number in different languages. The result of his visit at Jerusalem was a full conviction that though a mission there would have to encounter serious obstacles, yet that, on the whole, there was an opening to which the attention of the American Board might very profitably be directed.

On the 8th of May he left Jerusalem for Jaffa, and on his arrival at the latter place found a vessel bound to Scio, in which he at once took passage. This he did the rather as he learned that the Greeks and the Turks were wrought into a deadly hostility towards each other, and that it would be unsafe for him to remain any longer in that region. On the 20th of May, the captain having previously ascertained at Castello Rosso that the Turks designed to seize their vessel, they noticed a vessel before them, with a flag perfectly black, with the exception of a white cross in the middle, and a red crescent beneath it. The captain of the strange vessel immediately came on board *their* vessel, ordered their flag to be taken down, and then contemptuously trampled upon it, pronouncing a curse on him who should attempt to raise it. "We do not take your vessel," said they, "nor do we wish to molest Greek pilgrims, but we seek the blood of Turks. They have executed our patriarch and our bishops, and we are determined to stand in defence of our lives and of our religion. All the Greeks in the Morea and on the islands are in arms. If you are arrested by a Turkish vessel, you must expect immediate execution." Having made this astounding communication, they immediately went in search of another vessel of pilgrims which accompanied the vessel in which Mr. Parsons was, from Jaffa; and there finding two Turks and about thirty Jews, they arrested them all, reserving the Jews for trial, but dooming the Turks to immediate death.

On the first of June there was another alarming demonstration. A ship of war approached their vessel, and Mr. Parsons, together with the captain of the vessel and a Greek priest, were summoned to appear on board. Mr. Parsons having forgot his passport, the captain of the ship of war ordered it to be brought, and upon examining it, pronounced it sufficient; though he assured him that he could enter neither the port of Scio nor of Smyrna; that the school of Scio was closed, and that the learned and excellent Professor Bambas, who had been Mr. Parsons' instructor, had fled for his life.

On his arrival at Samos, Mr. Parsons was invited to take a room in the house of the English consul; and he gladly availed himself of the proffered kindness. Here he was engaged as usual in reading the Scriptures to those who were willing to hear, and in endeavouring to give them a practical understanding of the truths to which they listened. He had travelled with considerable companies of pilgrims both to and from Jerusalem; and notwithstanding there were many unpleasant things attending this association, yet he was, on the whole, more than willing to suffer the inconvenience, for the sake of the opportunity afforded him of instructing these deluded beings in the way of life.

Mr. Parsons' health having become considerably impaired, he was strongly advised to take a short voyage without delay, as a means of restoring it. In accordance with this advice, he left Samos on the 29th of June in a Genoese vessel, for Tino; but in consequence of a violent wind, the captain found it impossible to enter that port, and laid his course for Syra, an island distant from Tino about twenty miles. Here they landed the day after their departure from Samos. Syra was under the special protection of the French flag, and afforded a safe retreat from the alarm and agitation incident to the war.

Until the latter part of August, Mr. Parsons, though not in vigorous health, was able to labour pretty constantly, and there was nothing that led him to apprehend the approach of serious disease. At this time, however, he became suddenly and alarmingly ill, and for twenty days, was entirely bereft of reason, and for fifty was confined to his chamber. He was, however, after his reason was restored to him, favoured with great tranquillity of mind, and perfect confidence in his Heavenly Father's wisdom and goodness in respect to the issue of his malady, rejoicing in the full conviction that it would

be overruled for the best interests of the cause on which his highest regards were concentrated. Having so far recovered his health that it was safe for him to travel, he sailed from Syra for Smyrna; special provision being made in the vessel for his accommodation as an invalid. He arrived at Smyrna on the 3d of December, where he had the pleasure of again meeting with his beloved colleague, Mr. Fisk, from whom he had been separated for a year. Their meeting was a most joyous one, and each had much to relate to the other concerning the merciful interpositions of providence experienced during the period of their separation.

It was now but too apparent that disease had made an alarming, if not a permanent and fatal lodgement in Mr. Parsons' constitution; and the physician whom he consulted at Smyrna concurred with Mr. Fisk and other friends in the opinion that nothing would be more favourable to his recovery than a voyage to Egypt. Arrangements were accordingly made at an early period for his departure for Alexandria; and Mr. Fisk determined to accompany him. They sailed from Smyrna on the 9th of January, and reached Alexandria after the remarkable quick passage of five days. His strength, which was greatly reduced before he commenced his voyage, was still more reduced when he had finished it; and his letter to his friends, as well as the records in his journal, show that he was quietly and patiently waiting to see what Infinite Wisdom designed for him. After this, his symptoms at times seemed more favourable, but his disease, which seems to have been a species of consumption, was making constant and irresistible progress. His heart was full of peace and holy joy at the reflection that his times were in God's hand, and even the wanderings of his mind to which he gave utterance when he was asleep, showed that God was in his sleeping not less than in his waking thoughts. A few days before his death, he wrote to his brother and sister a letter, informing them minutely in respect to his condition, and though not speaking of his case as absolutely desperate, yet leaving them little reason to hope that they would ever hear of him again as among the living. And thus the event proved: it devolved upon his excellent colleague to convey, by the very next opportunity, the sad intelligence, that the places that had known him on earth would know him no more. He died on the morning of the 11th of February, 1822, being within about five months of thirty years of age. His funeral was attended at four o'clock on the afternoon of the same day by several English

gentlemen, the captains of the ships, a large number of the Maltese, and several merchants from different parts of Europe. As the Maltese understood Italian and not English, Mr. Fisk read to them in Italian, as they came in a little before the funeral, a portion of Scripture suited to the occasion; after which they moved in procession to the grave, which was about a mile distant. The body was interred at the church-yard in the Greek convent where the English, resident at Alexandria, usually bury their dead.

The character of Mr. Parsons had nothing in it of eccentricity—nothing to attract the popular gaze or to awaken popular admiration; but his various faculties were so easily balanced that it was difficult to say which, or whether either, had the precedence. He husbanded his time with almost miserly thrift, and was never more impatient of any thing than of those individuals or circumstances that would rob him of it. He was never satisfied unless he was acquiring useful knowledge, cultivating his religious affections, or performing some service that might turn to the benefit of his fellow-men. He was distinguished for the virtue of prudence; not that worldly wisdom that is but another name for cunning, but that Christian discretion that looks calmly at cause and consequences, while it is in constant communion with the Author of all good counsels. He possessed naturally an uncommon degree of loveliness—his gentle and amiable spirit had irresistible attractions; and it may truly be said that to know him was to love him. His piety was intelligent, deep, all-pervading. No one who marked his humble and self-denied course from day to day, could doubt, for a moment, that the controlling purpose of his life was to serve God and do good to his fellow-creatures. As a preacher, he was simple and evangelical, instructive and earnest; aiming to promote the highest interests of those whom he addressed. He never fainted or grew weary, or lost his confidence in God, amidst the most discouraging circumstances; when dangers the most appalling threatened, still his heart was fixed, trusting in the Lord; and in the near prospect of death, he was not afraid; for the glories of Heaven were beginning to blaze upon his eye. He had a brief course, but a glorious history; and when the whole of it comes to be revealed at the judgment-day, how it will shame the life even of many a man who calls himself a soldier of the cross!

ASAHEL GRANT, M.D.

ASAHEL GRANT, the son of William and Rachel Grant, was born in the town of Paris, (now Marshall,) Oneida county, N. Y., August 19th, 1809. His parents were natives of Litchfield county, Conn., and were both not only exemplary professors of religion, but eminently devoted Christians. He was the second son in a family of eight children. In his early childhood he was distinguished for great sweetness of temper, for a ready submission to parental authority, for a love of books, and for certain tastes which were thought to indicate the probability of his ultimate choice of the medical profession.

At the age of about twelve, he accidentally inflicted a severe injury upon one of his feet, which occasioned so great a loss of blood, as to threaten a fatal termination. It was this circumstance, disabling him in some measure for labouring on a farm, that led his father to consent to his entering the medical profession; and but for this apparently untoward event, there is no reason to believe that we should have been called to enrol his name on the list of devoted and honoured missionaries.

He spent nearly a year at an academy, and about the same length of time at college, devoting himself especially to the study of chemistry. When he was only sixteen, he taught a district school, in which he acquitted himself with great credit. After this he resumed his academical studies, and having continued them for a while, began the study of medicine in the office of Dr. Hastings, of Clinton, Oneida county, attending the usual lectures at the Fairfield and Pitsfield medical schools. Having nearly completed his course of medical study, he went to reside with Dr. Douglass, an eminent surgeon of Utica, and continued with him about a year.

Notwithstanding his early years were stained by no immorality, and he rendered himself a favourite among his friends by his many amiable and engaging qualities, it was not till he was nineteen years of age that his mind was seriously and permanently directed to his immortal interests. At that time he became deeply impressed with a sense of his sinfulness, and after a season of great mental distress,

was brought to a cordial acceptance of the gospel offer, and found the peace that passeth understanding. From that period he manifested great interest in the enlargement of Christ's kingdom, and began to discover a missionary spirit, before he had formed any purpose of devoting himself to the missionary work.

At the age of twenty, he was married to Miss Electa Loomis, of Torrington, Conn., a lady of great personal attraction, of excellent education and devoted piety. But though the morning of their domestic life seemed bright, their union was destined to be of short continuance. About four years from the time of their marriage, she died of typhus fever, leaving two sons, the youngest but five months old. He was himself seriously ill during the last illness of his wife, and when she died, it was thought not improbable that he would quickly follow her.

About a year after his marriage, he received his medical diploma, and settled as a practitioner in Braintrem, Wyoming county, Penn. After the death of his wife, so great was his solitude and sadness, that he settled his accounts, disposed of his property, and returned with his two motherless children to the home of his early days. But notwithstanding he felt his bereavement most keenly, he submitted to it with a calm and trusting spirit, and it evidently marked an epoch in his spiritual progress.

In 1829 he commenced medical practice at Utica. Here he was chosen an elder of the First Presbyterian Church, and discharged the duties of the office with great fidelity and acceptance. During one summer of his residence here, the cholera prevailed extensively, and in its most malignant form; and the doctor, while labouring night and day, especially among the poor, who found it difficult to command medical aid, had well-nigh fallen a victim to it himself.

In 1834, the American Board of Commissioners of Foreign Missions, held their annual meeting in Utica. It had been for some time a matter of great interest with them to find a suitable person to engage as physician in the Nestorian mission; and it began to be impressed on Dr. Grant's mind that possibly this was a providential opening for *him*. After deliberating much on the subject, and using every means within his reach to ascertain his duty, he finally resolved to devote himself to the work; and accordingly offered himself in the capacity of a physician to the Board. They cheerfully accepted his proposal, and he was occupied during the ensuing winter chiefly in making the necessary preparations for leaving home.

In April, 1835, he was married to Miss Judith S. Campbell, daughter of Dr. William Campbell, of Cherry Valley, N. Y. She had long had a decided predilection for the missionary work, and the event proved that she possessed qualifications for it of the highest order.

Shortly after their marriage, they took leave of their friends, and proceeded to Boston for the purpose of embarking for foreign shores. They sailed in the brig *Angola*, bound for Smyrna, on the 11th of May, bearing letters of introduction to the missionaries there from Mr. Van Lennep, then a student in Amherst college, and since a missionary in the East, and son-in-law to the Rev. Dr. Hawes of Hartford. They arrived at Smyrna on the 28th of June, after a passage of forty-eight days from Boston. After remaining there four days, they embarked in an Austrian steamer for Constantinople, where they arrived on the 4th of July, and were cordially welcomed by Commodore Porter, the Rev. Mr. Goodell and several other missionaries. They remained here,—part of the time in Commodore Porter's family,—about six weeks, and were greatly gratified, as well by the hospitality which they experienced as by the many interesting objects and novel usages by which they were surrounded.

From Constantinople they went by a schooner to Trebizond; and thence in a caravan they proceeded overland to Kurdistan. The journey was made not without considerable peril; but it was one of great interest, and carried them near the base of Mount Ararat. On their arrival at Ooroomiah, Mr. Perkins, the missionary, did his utmost to make their situation pleasant, and especially to bring them acquainted with persons whom it was desirable that they should know. Almost immediately they had an opportunity of attending a wedding in company with the venerable Bishop Mar Yohanna, who has since travelled in this country; and while they were greatly entertained by the novel and protracted ceremony, they were most agreeably impressed by the expressions from the people of goodwill towards them, and of interest in the objects of their mission.

Dr. Grant immediately commenced his labours as a physician, though with his care for the body he united also a still greater care for the soul. He had many cases of ophthalmia, and had great success in treating them; so that it was not uncommon for persons who came to him blind to return seeing.

In the beginning of June, 1836, Mrs. Grant became the mother of a son, whom they called Henry Martin. In the autumn of the same year, he was visited with two or three attacks of fever, and,

shortly after, was brought to the verge of the grave by cholera. He had all the extreme symptoms, insomuch that his death was hourly expected; but a gracious Providence interposed for his restoration. Mr. Perkins, his missionary associate, was severely ill about the same time, and continued in a feeble state, after Dr. Grant had so far recovered as to be able to resume, in some degree, his labours. In consequence of this, the whole care of the mission, for some time, devolved upon him.

It was a severe trial to Dr. Grant, in engaging in the mission, to be obliged to submit to a separation from his two little boys, the children of his first marriage; but he could not doubt that the providence of God called him to the sacrifice. They were, however, continually upon his mind and his heart, and the letters which he wrote to them, and to his other friends in respect to them, showed that the effect of a separation from them was any thing else than to blunt his parental sensibilities.

In August, 1838, he had to communicate to his friends the news of the birth of two daughters. At the same time, he informed them that his own health was precarious, and indeed it had never been fully restored from the time that he suffered so severely from the cholera. His little boy also was suffering much from the climate, and his wife had for some time been in an exceedingly dubious state. But in the midst of all these untoward circumstances, his heart was fixed, trusting in the Lord. He did not then, nor did he ever, regret for a moment, his having given himself to the missionary cause; for he had always the fullest conviction that he had followed the leadings of Providence, and the most unwavering confidence that his labours and sacrifices would not be in vain in the Lord.

On the 3d of January, 1839, Mrs. Grant was attacked by one of the fevers of the country, which, after eleven days, had a fatal issue. She was greatly sustained by the hopes of the gospel, in the prospect of her departure, and left the world in full confidence of entering upon the heavenly rest. Not only was her death most deeply lamented by the members of the mission family, but the Nestorians and Mohammedans manifested intense grief, and acknowledged that they had lost one of their best friends. Her calm and triumphant death was a matter of surprise, especially to the deluded followers of the false prophet, who are accustomed to forbear looking at death as long as they can, and when they see it approaching, to contemplate it only with the deepest consternation.

In the course of this year Dr. Grant made a somewhat extensive tour of exploration, in many respects of great interest, and yet attended with considerable peril. In the city of Mardin in Mesopotamia, he and his fellow-traveller Mr. Homes had well nigh lost their lives. A company of blood-thirsty Koords killed several of the chief men of the city, and made inquisition for *them* also, intending that they should share a similar fate; but a kind Providence so ordered it that they had left the city a short time before the commotions took place. Finding, on their return, that the gates were closed, and that there had been a scene of bloodshed in their absence, they immediately retired to a convent, distant about four miles, where they were kindly welcomed and entertained by the Syrian patriarch, with whom they had previously formed an acquaintance. Meanwhile, a large party of Koords were in pursuit of them; and having ascertained that they had gone to the Syrian convent, set out in that direction, with a determination either to take their lives or to destroy the convent. As they were on their way to do this desperate work, it happened to occur to some of them to inquire, what injury the men whom they were pursuing had done to *them*; whereupon they soon became divided among themselves, and one after another left the party, until the murderous purpose was finally abandoned. Hoping that they might have returned to the city in the evening, some of them went to their lodgings that night; and subsequently they made a search for their property; but to no purpose. After remaining a week with the patriarch, Dr. Grant ventured into the city, dressed in the native costume, with a view to make preparation for proceeding on his journey to Mosul, while Mr. Homes returned to Constantinople.

After this adventure, Dr. Grant's journey, though laborious, was marked by many circumstances of great interest. The party with which he travelled was made up of Turks, Arabs, Koords, Nestorians, &c.; and as he encamped in the tents of the Arabs, he had an opportunity of witnessing many fine specimens of pastoral life. Having remained at Mosul seventeen days, in which time he made a most interesting visit to the ruins of Nineveh, he set out on the 7th of October, on a tour in Central Koordistan, or ancient Assyria, with a view to visit the Nestorian Christians, who dwelt in the almost inaccessible mountains of the barbarous Koords. This journey, which no European had ever made, he accomplished much to his satisfaction, and after spending six or seven weeks among the

Nestorian mountaineers, and gaining much information which he regarded as highly important to the missionary cause, he returned to Ooroomiah in the early part of December. He was generally treated with great kindness throughout the whole tour, and even the Koordish chiefs welcomed him as a benefactor, and expressed a wish that he might come and take up his residence among them. Though he endured considerable hardships, and was obliged to walk several days in succession on account of the badness of the roads, yet his health was, on the whole, benefited by the tour.

In January, 1840, Dr. Grant was called to another severe affliction, in the death of both his infant daughters. One of them died of influenza on the 13th, the other of measles on the 27th. They were buried in one grave beside the remains of their mother. The letters in which he conveyed the sad intelligence to his friends at home, show at once a deeply stricken and a perfectly submissive spirit.

For some time Dr. Grant had been seriously thinking of a visit to America, partly from a wish to see his children who remained here, and partly that he might confer with the Prudential Committee in respect to his intended labours among the mountain tribes. The Board having given him permission to return, he left the field of his labours in the spring of 1840, and taking along with him his little boy, retraced his overland journey from Ooroomiah to the port of Trebizond. Here he embarked, stopped for a short time at Smyrna, and reached Boston after a perilous voyage of seventy days.

As soon after his arrival as possible, he made his way to central New-York, carrying with him the son who had been born on missionary ground, to meet the two sons whom he had left behind. It is needless to say that it was an occasion which woke into the liveliest exercise the sensibilities of the father's heart. He made provision from his own funds for the education of his children, hoping that they might ere long become Christian missionaries, and join him in his labours on the mountains of Kurdistan. He had several conferences with the Prudential Committee of the American Board, which promised to result most favourably for the mission in which he was engaged, and especially for his favourite enterprise in the mountains. He travelled extensively in different parts of the country, and addressed many congregations in behalf of his object with great earnestness, and no inconsiderable effect. He was also very considerably occupied in bringing out a work, entitled, "The Nestorians, or the Lost Tribes; containing Evidences of their Identity," &c.; a work of which critics

have entertained different opinions, in regard to the soundness of its main position, but which all must acknowledge is the result of extended and laborious research. An edition of it was published in England, where it attracted great attention.

Dr. Grant, having remained in the country about six months, embarked for England on his return to his missionary field. He sailed in the steamer that immediately succeeded the ill-fated "President;" and had it not been for some disappointment which he experienced in his preparation for leaving the country, he would have been on board that vessel, and would ever after have been only a subject for sad conjecture.

After remaining a short time in England, he proceeded on his journey to Constantinople, thence to Erzroom and Van, two Turkish cities, and on the 25th of August, he reached Mosul. The journey was attended with no small danger from the bands of robbers by which the country was infested, and in one instance preparation was making for an assault upon the party, but the robbers were frightened by a false show of strength. He arrived at Mosul just in season to administer relief to his new missionary associate, the Rev. Mr. Hinsdale, whom he found suffering from a severe illness, which would probably have proved fatal, but for the seasonable administration of medical aid.

In August, 1842, the Nestorians in the mountains, in whom Dr. Grant took so lively an interest, were invaded by an army of Koords and Turks on the north, who partially subdued several of the smaller tribes, and burned the house of the patriarch. They were subsequently besieged by a Turko-Koordish army on the south and west, which was sent against them by the pasha of Mosul; but this army was met with a vigorous resistance and suffered considerable loss in the repulse. Dr. Grant, however, predicted (and the event justified the prediction) that the matter would not end there; and that the sufferings to which the Nestorians had already been subjected were only a drop of the full cup that was to be wrung out to them.

In September we find Dr. Grant once more a mountain pilgrim, and, so far as regards missionary associates, a solitary one. After traversing the mountains in almost every direction, he selected a site for a station, purchased a lot, and laid the corner-stone of a mission-house. He opened schools also on a small scale, engaged the best native teachers he could, and set himself to dispense with all fidelity the truths of the glorious gospel. He recorded it at this time, as an

occasion for great gratitude, that in the midst of so much privation and exposure, his health was remarkably good. Such was the favour which he had gained with the chief of the Koords, the patriarch, and the people generally, that he could engage in an enterprise of this kind with far more safety than any other person could have done. All that he was enabled to accomplish, however, he regarded as merely preparatory of what he hoped was to follow.

But the hostile demonstrations which had been made against the Nestorians in the mountains were soon found to be only the beginning of evil. The tempest that had been gathering for many months, at length swept over them with the besom of destruction. Not only their ancient and venerable churches, but even their quiet dwellings, were laid low by the ruthless hand of the invader; hundreds were cruelly slaughtered, and hundreds more were driven into captivity. Dr. Grant did every thing in his power for the relief of those who survived, and even periled his life in their behalf: it was impossible, however, that he should continue his missionary labours in the mountains; but the miserable inhabitants came down into the plains, where he had still an opportunity of labouring for both their temporal and spiritual well being. Here he gathered the children and youth into a school, administered medicine to the sick and food to the starving, and endeavoured, above all, to convince them of their spiritual malady, and bring them to apply to the Great Physician.

In the early part of 1844, Dr. Grant, by advice of Dr. Anderson, and in accordance with his own wishes, resolved on another visit to this country: while he was desirous of looking after the interests of his children, he was impressed with the idea that, by taking more time than he had allowed himself on his previous visit, to travel over the country and communicate information, he might render more important service to the cause than he could in any other way. Accordingly, he wrote to his mother towards the close of March, informing her that his arrangements were made to revisit his friends in America, and that at no distant period, he hoped to see her face again. But the expectation which he awakened and that which he cherished were alike vain. In less than a fortnight from the date of that letter he was prostrated by a violent disease, and in just one month he had finished his earthly course.

The disease of which he died was a typhus fever. He was taken unwell on the 5th of April, but it was not till after two days that his illness assumed a serious aspect. For several days after that, he

was able to converse freely, and to counsel in respect to his own case, though it was evident that every day the disease was gaining ground. On the last day that he was able to attend to any business, or to converse about general matters, he received letters from home, containing many interesting details in respect to his children. From this time he declined more rapidly until Sunday morning, the 14th, when he called a friend to his bedside, and requested that they might join in a prayer for the mission, which had been thus put back by the calamities which had overtaken the Nestorians. This was probably his last season of intelligent devotion; and during the ten days which intervened between that time and his death, his mind was constantly in a wandering state. His funeral took place the day after he died, the service being conducted by Mr. Laurie, a brother missionary. Several bishops and priests, and the Nestorian patriarch, were present, and took part in the service. His remains were deposited in the same tomb with those of the Rev. Mr. Hinsdale and Mrs. Laurie, who had died some time before. There was great lamentation throughout the neighbourhood occasioned by his death, and the Nestorian patriarch, in speaking of it, said, "I have lost my people in the mountains, and now my dearest friend is gone—what shall I do?"

In this brief sketch, we have purposely omitted all reference to the causes of the wars between the Koordish chiefs and the patriarch, which had such a disastrous termination. Dr. Grant alludes to this subject with great feeling in some of his letters; and the general facts are doubtless within the recollection of most of the friends of the missionary cause.

Dr. Grant may be said to have been an uncommonly fine specimen of a man, a Christian, and a missionary. In his person, he was of about the usual size and stature. His features were regular, his forehead high and shaded with dark locks, and his whole appearance at once attractive and commanding. He had a voice of great depth, and compass, and melody, and his utterance was uncommonly distinct and deliberate. His manners were dignified and polished, and his general bearing in society every way agreeable.

His intellectual powers also were of decidedly a superior order. He had a memory at once quick and retentive; but while he carefully treasured up the valuable thoughts of others, they were not suffered to remain in his mind as a mass of indigested materials, but were used as a help to independent reflection. From his early childhood, he evinced an uncommonly inquisitive mind, and was

sure to gather knowledge from every source within his reach. His work on the "Nestorians," is the result not only of great research, but of mature and well-digested thought; and independently of the theory which it maintains, it must remain a monument to the honour of the intellect that produced it.

In his moral constitution, he was not less favoured than in his intellectual. He possessed warm and generous sensibilities, which were always awake to the story of human want or wo. He had an affectionate and confiding spirit, that made him a most loving and valued friend. He was bold, and earnest, and persevering, while yet he was not impetuous or incautious. He possessed great magnanimity also—never rendering evil for evil, or imputing bad motives where good ones might be supposed, or refusing to acknowledge true excellence, even though it were associated with great faults or infirmities.

But it is not easy to distinguish accurately in his case, between the workings of nature and of grace; for it cannot be doubted that his naturally fine moral qualities were all improved and exalted by the influence of religion. His Christian character was evidently formed after the highest evangelical standard—with the low standards of the world he had nothing to do—his single aim manifestly was to do all things to the glory of God, and reach the fullness of the stature of a perfect person in Christ. Though his domestic attachments were unusually strong, they were always manifestly kept in subordination to his attachment to Christ and his cause; and hence, when he was called to leave his nearest friends, to sojourn in a foreign land, with an uncertain prospect of seeing them again; or when his own dear family were taken from him, one by one, till his house was left to him nearly desolate, he discovered the most dignified Christian composure—it was enough for him to know that Infinite Wisdom had ordained these separations. He could rejoice in all his tribulation, in the full confidence that all the afflictions he experienced would work out for him a far more exceeding and eternal weight of glory.

And the man and the Christian formed the missionary. It was a deep sense of Christian obligation that led him to give himself to the missionary work; for in doing so he had to sacrifice the most promising worldly prospects, and could anticipate nothing in exchange but a life of privation and hardship; and from the time that his missionary career began, or rather the purpose of being a mis-

sionary was definitely formed, he was a man of one idea—the burden of his thoughts, his conversation, his letters, his prayers, his labours, was the giving of a pure Christianity to the people to whom he was sent, and their consequent improvement, exaltation and salvation. His mild and conciliatory and yet dignified manners disarmed prejudice and hostility, and in some cases were no doubt, under Providence, instrumental of saving his life. His labours were always up to the full measure of his ability, and not unfrequently beyond the point which prudence would have dictated. When efforts were made by the professed friends of Christianity to embarrass him in his work, he discovered nothing of a revengeful spirit, but he looked at it chiefly as an indignity offered to his Saviour. When he was driven from one field of labour, he hastened to another—persecution might embarrass and annoy, but it could not intimidate him or keep him idle. The malady of which he died found him actively engaged in a ministration of charity; and the last intelligent prayer that proceeded from his lips was in behalf of the scattered and stricken people whose temporal and spiritual wants he was endeavouring to meet.

The news of the death of Dr. Grant fell heavily upon the hearts of his friends in this country, and upon the hearts of the friends of Evangelical missions every where. His peculiar position, in connection with his rare endowments, and perilous but in some degree successful adventures, had drawn the eyes of multitudes towards him; and perhaps, at the moment that he fell, there were few missionaries in any field, from whose labours more was expected than from his. But the Master called him to heaven, when our wishes and prayers would have detained him on earth; as if to show us that the ultimate success of his cause depends upon himself, and that the most polished and best-adapted instrument may be broken, and still the great spiritual building which he is rearing may go on, not less rapidly than if that goodly instrument had been retained.

JOHN WILLIAMS.

JOHN WILLIAMS was born at Tottenham High Cross, near London, June 29th, 1796. His early education was limited chiefly to reading, writing and arithmetic, the accomplishments necessary for a commercial life, for which he was intended. He learned a little of the classics, and showed a degree of mental activity and penetration beyond the most of his associates, but the traits by which he was distinguished in maturer life, were imperfectly developed and scarcely suspected. The instructions of a pious mother preserved him from the formation of evil habits, and gave his mind a devotional bent, which had the happiest influence on his conduct in the most critical period of life.

In his fourteenth year he was apprenticed to Mr. Tonkin, a furnishing ironmonger, an arrangement which introduced him to an employment which proved excellently adapted to his powers, and to a pious family by whose influence he was led into the way of life, and prepared for the distinguished usefulness to which he afterwards attained. His indenture provided for his instruction only in the commercial department of the business, the sales and purchases, without subjecting him to mechanical labour. But he had a decided partiality for the employments from which he was thus exempted. While faithfully attending to his duties at the desk and in the ware-room, he was ever pleased to stand in the work-shop and observe the processes of the manufacture. There he set himself, after his day's task was over, to imitate what he had observed. His master noticed this with pleasure, as it was done at no expense of his proper duties. In no long time the ingenious apprentice had acquired not only a competent knowledge of the business to which he was particularly directed, but excelled in the mechanical department, and was at length occasionally requested to execute work that required peculiar delicacy and exactness of finish. His fidelity and uprightness were unimpeachable, his moral character unblemished. During a considerable part of his apprenticeship he was trusted with nearly the whole management of the business.

Unhappily the religious promise of his boyhood was obscured. He ceased to take delight in the Scriptures or in public worship. Though he attended the service of the sanctuary with his parents, out of filial duty, the Lord's day was a weariness. He showed a thoroughly worldly spirit, and, as he avers, "often scoffed at the name of Christ and his religion,"—a confession he was too ingenuous to make for effect. His mother marked his progress in the "broad way" with painful anxiety, which drove her to continual intercession on his behalf, that those instructions which he so recklessly slighted might be made effectual by divine power to the renewing of his spirit. He continued unmoved till his eighteenth year, when his course was arrested, and his feet were turned into the way of life.

He had formed a practice of spending his Sunday evenings, with a number of companions in pleasure, at a tavern near his master's residence. An appointment had been made for the evening of January 30th, 1814, which his associates failed to keep. While waiting for them near the place agreed upon, and vexed at their tardiness, he was observed by Mrs. Tonkin as she was on her way to evening worship at the Tabernacle. She inquired the object of his visit there, reproved him for such a misuse of the hours of the Sabbath, and invited him to accompany her. He complied, rather from disappointment at the neglect of his friends than from any desire to hear preaching. The pulpit was occupied by Rev. Timothy East, of Birmingham, who preached a weighty discourse from the words, "What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Its effect upon his mind was decisive. He forsook his evil companions, gave himself assiduously to the improvement of the means of grace, and it became evident in no long time that he had indeed become "a new creature." He was a decided, practical Christian, never setting his feelings above his duties, nor suffering what he regarded as the solemn business of life to degenerate into mere sentiment. He was received into the church in September, and thenceforth maintained an exemplary profession of his faith.

A society known as the "Youth's Class," consisting of about thirty members, connected with the Tabernacle congregation, met weekly for mutual discussion and for devotional purposes, by his connection with which John Williams made much improvement in knowledge, especially of Christian truth and duty. He was also a

faithful and useful Sabbath-school teacher. It was in this capacity that he made his first public addresses, and gave indications of his fitness for more extended and public service in the church. In these and other religious and benevolent agencies he was active and indefatigable. While thus engaged, he began to receive impressions concerning the state of the heathen world that forbade him to content himself with the measure of Christian usefulness whereto he had attained. The Tabernacle Auxiliary to the London Missionary Society was in a flourishing state, and its meetings, which were held quarterly, did much to diffuse among the congregation an intelligent sympathy with the cause. The mind of John Williams was too active and ardent to be the last in such a work, and before long he felt a desire to go himself into the dark places of the earth. He concealed it in his own breast for some time, then cautiously disclosed it to intimate friends, and finally consulted his affectionate pastor, the Rev. Matthew Wilks. Mr. Wilks satisfied himself that the youthful applicant was a fit person to undertake the service, and received him among a circle of students for the ministry, whom he instructed gratuitously. He made rapid progress, and by the advice of his kind teacher offered himself to the Directors of the Missionary Society in July, 1816, by whom he was unanimously received as a missionary. His imperfect preparation made it exceedingly desirable that his departure should be delayed till he could complete a more thorough course of study. But the society was pressed by calls for labourers from all parts, especially from South Africa and Polynesia. The case was so urgent that it seemed better to send men insufficiently trained than to wait for the termination of their studies. On this view they acted. Mr. Tonkin was induced to give up his apprentice, whose term had several months to run, and Mr. Williams was given only about four months in which to complete his arrangements. He would gladly have pursued his studies longer, but felt the force of the reasons that led the directors to deviate from the policy which experience has shown to be generally essential to the most efficient conduct of missions,—the employment of thoroughly educated missionaries. He diligently improved the limited opportunity afforded him, not only to prosecute his literary and theological investigations, but to make himself acquainted with different departments of industry. It was his settled purpose to accompany religious teaching with such instruction in the useful arts as should contribute at once to the moral and social improve-

ment of the islanders to whom he was sent. He was married in October, to a woman admirably fitted to be his companion in missionary labours, as she had been in the spheres of usefulness in which he walked so steadily at home. He was ordained, with his three colleagues, Messrs. Darling, Platt and Bourne, and four others designated for the South African Mission, and on the 17th of November, 1816, the company embarked for the South Seas. Mr. Williams took leave of his friends tenderly, yet cheerfully, and set out full of hope on his errand of mercy.

A fine run of five weeks brought the vessel to Rio Janeiro. After remaining three weeks, they sailed for New South Wales. In consequence of a detention of five weeks at Hobart's Town, they did not reach Sydney till May 12th, 1817, and here they were obliged to wait till the following September for a passage to Tahiti. They set sail on the 4th, and in eight days came in sight of New-Zealand, but before reaching anchorage a heavy gale drove them three hundred miles out of their course. Eleven days after, they had retraced their course, and were sheltered in the Bay of Islands. Here they enjoyed for nineteen days the society of the missionaries, who were just beginning to perceive some effect of those labours which have since done so much for the New-Zealanders. Taking leave of these brethren, they departed for their destination, and arrived on the 17th of November, just twelve months after their original embarkation.

The missions in Polynesia are among the most interesting that have been undertaken in modern times. The discovery of such an immense number of islands before unsuspected, the strange character of their inhabitants and productions, with all the romantic tales engendered of maritime adventure in those regions, produced a profound sensation in England; and it is not to be wondered at that those who survey the world with an eye instructed by the word of God, looking intently for providential tokens to guide the enterprises of Christian benevolence, should have recognised such a token in these discoveries. Among others, the Countess of Huntington was greatly affected in view of the condition of the people inhabiting the Pacific isles. She longed to see the gospel conveyed to them, and on her death-bed charged her chaplain, Rev. Dr. Haweis, not to lose sight of this object.

When the London Missionary Society was organized, in 1795, and the question arose, to what part of the world their efforts should

be first directed, Dr. Haweis was requested to prepare a memoir on this subject, and while mindful of the claims of other heathen, the magnitude of which so far transcended the means at the disposal of the society, concluded that the South Seas should be the first object of attention. Commercially or politically considered, it may be that his decision would be disputed, though even in this aspect recent events have given to Polynesia an importance not imagined at that time. But if the primary object of missions has regard, as it surely has, to a kingdom which is not of this world, the absence of political greatness, which has done so much to fetter and resist the progress of Christianity, was a circumstance not altogether unfavourable. Keeping in mind the chief end just indicated, if the claims of a people are to be measured by their need, the degradation of the islanders made an urgent appeal to the churches; if the absence of exterior obstacles to evangelization were an inducement, no fairer field than those that deck the South Pacific could be sought; and if it were desirable to put the power of the gospel to the severest test, its contact with savages so debased was the very test required. The stupidity of the Hottentot, the cruelty of the Malay, the effeminacy of the Hindoo, presented nothing more hopeless than such a combination of sensuality, superstition, and unnatural cruelty, as the first missionaries of this society encountered—and overcame “by the word of their testimony.”

Tahiti, the first scene of their efforts, together with some other of the Society Islands, at the time of Mr. Williams' arrival, had already begun to give proof of the energy which resides in the gospel, when preached in faith and in dependence on the Spirit's effectual working. Idolatry was abolished. The people, though not generally Christians except in name, were eager for instruction, and some were gathered in church-fellowship, for which their consistent lives demonstrated their fitness. Public, social and family worship were attended regularly to a considerable extent. Compared with what had been observed on the commencement of the mission and for years afterwards, it might be truly said that the desert was blossoming like the rose. Mr. Williams' first impressions were of the most pleasing kind. A view of the neat chapel at Eimeo, the island on which he was first stationed, the sound of praise going up from every dwelling around it, morning and evening, and the general decorum which marked the people, all conspired to awaken admiration and gratitude. It seemed incredible that he was on heathen ground. He hardly thought he was needed there. Further observation chas-

tened these feelings. It was clear that a large majority of the people, while attached in no common measure to the missionaries, as persons to whom they were greatly indebted, and though to some extent interested in learning the truth, were by no means subjected to its power. They were still slaves to their depraved passions, "lovers of pleasure rather than lovers of God." Enough had been accomplished to reward the exertions already bestowed on the field, to show the vitality of the seed sown and the fertility of the soil, to stimulate to increased and persevering industry, and to confirm the faith in which the sowers had gone forth to sow.

Mr. Williams remained some months at Eimeo, assisting the missionaries and acquiring the language. His first work, however, was of a mechanical kind, in the building of a small vessel for more convenient communication between the several islands. He executed the iron work, and in ten days she was completed and successfully launched. In the study of the language he placed little reliance on grammars or lexicons, but went about familiarly conversing with the people. A power of nice and rapid observation and a retentive memory made him more successful in the application of this method than many would have been. Within ten months from his arrival at Eimeo, to the surprise of his associates, he was able to preach intelligibly. His first sermon was delivered on the island of Huahine, one of the Leeward Islands, to which he was borne by one of those providential agencies so often noted in the history of missions, testifying the facility with which Divine sovereignty overrules the wrath of man to the praise of God.

A rebellion against the government of King Pomare in Tahiti had summoned a number of the chiefs of Huahine to aid in restoring the royal authority. After their work was successfully concluded, there was a marked increase of interest in religion, in which these chiefs participated. They remained for a considerable time, unwilling to return without further light. The missionaries naturally regarded them with special attention, and gladly seized on an opportunity to extend the triumphs of the truth. It was determined to establish a mission in Huahine, and Mr. Williams was despatched on the 18th of June, 1818, in company with Rev. Messrs. Ellis and Orsmond and their families, the chiefs and an interpreter. They were joyfully welcomed by the people, who did every thing they could for their comfort. The arrival of the missionaries was soon made known through Huahine and the other islands of the group.

Numerous visitors came, some prompted by curiosity and some by worthier motives. Among them was Tamatoa, the King of Raiatea, who came with his principal chiefs to solicit missionaries to reside among his people. Mr. Williams was much interested in the incident, and sent to his older colleagues to advise in the matter. Others not being ready to go, he decided to leave Huahine, with its fair promise, and to commence still another mission. To this he was moved by a particular consideration of the relation of Raiatea to the other Society Islands.

Raiatea is the largest and most central island of the group, about fifty miles in circumference, encircled by a reef with inlets admitting the largest ships to a lagoon that offers safe anchorage. Its mountainous character makes it remarkable among the lower and more beautiful isles, in the midst of which it rises with sombre magnificence. Though fertile and attractive, the population had been reduced by war and the cruelties of superstition to about thirteen hundred. Its importance as a missionary station was by no means to be measured by the number of its inhabitants. It had been the centre of political and religious influence to a large circle. Its kings had long received homage and tribute of the chiefs both of the Society and Georgian islands, and had even been the objects of religious veneration. It was, moreover, the capital of superstition to a large part of Polynesia,—their Mecca, or Rome. The abominable rites, whose pollution and cruelty have devastated “the island-world of the Pacific,” went forth from Raiatea. This was the fortress, the very citadel of the enemy, and it is no matter of surprise that Mr. Williams was eager to enter it, the more so as his way was already prepared. Two years before, a vessel having on board King Pomare, nine Tahitians and Mr. Wilson, one of the missionaries, was driven by a violent gale to Raiatea. They were hospitably received, and remained three months. During this time the gospel was for the first time spoken in the ears of that people. They listened with wonder, many turned away from the message, but some were attracted to it. Among them were King Tamatoa and a number of his chiefs. They renounced their superstitious usages, and when the Christian company to whom they had been so far indebted left them, they erected a place of worship, observed the Lord’s day, and met together to converse on the precious truths they had partially learned. They now came to ask for men who should teach them “the way of the Lord more perfectly.”

Taking with him as an associate Mr. Threlkeld, Mr. Williams proceeded in September to Raiatea, and met a most hearty reception from numbers of the people. Their kindness to the missionaries was not indeed very intelligent. They called themselves Christians, because Tamatoa had made it the national religion, and frequented the place of worship in their neatest attire, listening to the preaching with an air that would impose on a stranger. But a near acquaintance speedily repressed the first admiration. Their idleness was invincible, and their moral state unutterably debased. Practices which it is not good to describe even by insinuation met the pitying eyes of their teachers daily. Argument was lost upon them. Added to the moral obstacles that impeded all effort for their improvement, they were sparsely scattered over so wide a surface that much time and wearisome toil were consumed in seeking them out from place to place. A bold attempt was made to remedy this evil. A general meeting of the inhabitants was convened. The missionaries explained to them the advantages of a more compact settlement. Various difficulties were made, but all objections were so successfully met that the plan was adopted with general unanimity. A site on the leeward side of the island was selected, a temporary chapel and school-house were built, and vigorous measures were taken to clear the ground for the occupation of the people.

Mr. Williams, in making preparations for his own residence, determined to erect a good house in the English style, not so much for his personal satisfaction as to stimulate the natives to improvement. Their dwellings were mere thatched huts, each having only a single apartment, where the inmates without distinction of sex were huddled together on a carpet of dry grass, not always of the cleanest quality. To change their habits for the better, to introduce a style of houses suited to domestic comfort and morality, he knew could be best undertaken by way of example. Such a building as he erected was never before seen in Raiatea. He had the work to do for himself, as the people were incompetent to do more than aid in collecting the materials. Great was the astonishment and admiration excited by a framed house, sixty feet by thirty, plastered within and without, the interior walls of a gray and orange colour, the area divided into seven apartments, well lighted, and shaded by venetian blinds. A flower and kitchen garden, each handsomely laid out and well tended, a poultry-yard, and other useful and ornamental accompaniments, completed a picture of rural beauty and

comfort worthy of any land. The furniture equally attested his taste and skill. The effect was decided. The people were roused from their indolence, and beset him with solicitations to do or explain for them some process to which they were incompetent. Though it withdrew him from more important matters to some extent, he regarded his own building and his mechanical instructions as necessary and useful. It would have been no difficult matter to content himself with a hut one or two removes from the character of the native hovels, but, as he expressed it, "the missionary does not go to barbarize himself, but to elevate the heathen; not to sink himself to their standard, but to elevate them to his."

Still he was by no means neglectful of the great purpose that sent him there. During the utmost pressure of secular cares he worked diligently at his spiritual calling. He attended the school daily, preached every week, and, to prevent distraction, worked on his house only three days out of six. His sitting-room was every evening filled with persons seeking information, proposing difficulties or asking advice. In a year from his arrival he was able to report that a settlement of a thousand people had been gathered, their dwellings ranging about two miles along the beach. Several neat houses had been built in a civilized style, and improved social habits had begun to take root. A place of worship had been erected on the island of Tahaa, ten miles distant, within the same reef that encloses Raiatea. Industry, thrift and neatness were turning the desert into a garden. All this, however, would have been impossible but for the powerful motives drawn from the gospel, with which the people were assiduously plied. By the school, the ministrations of the sanctuary, and unwearied private instruction and admonition, the minds of all were more or less impregnated with the life-fraught truth. In aid of these efforts the printing-press, which had been set up at Huahine, did wonders. Eight hundred copies of the Gospel of Luke, and a supply of elementary books, were sent over, and excited among the people a general desire to read. Nearly all the adult inhabitants attended the school, and men with grey hairs might have been seen mastering the alphabet in company with the youngest children.

It was obvious that without some reform in the government, the improvement of the people could not be permanent. Security of person and property and an equal administration of justice were indispensable. Yet it was not easy to see how the chiefs were to be

induced to give up their despotic prerogatives. The business was a delicate one, but was successfully undertaken. Stories about England always found attentive listeners, and the missionaries took occasion to relate, as far as they could intelligibly do so, something of the laws, polity and jurisprudence of their native land. Their words sunk into the hearts of their auditors, and at length the chiefs voluntarily assembled, sent for the missionaries, and asked their aid in framing more righteous and equitable laws. One of the worst abuses was the frequency of divorces on the most frivolous causes, or more frequently from no motive but personal caprice. This was at once arrested, and some twenty couples who had separated in this manner were commanded to reunite. They complied, and most of them lived very happily together, to the manifest increase of social harmony and good order. The missionaries were freely accused by their enemies,—more especially by seamen who found their licentious indulgences checked by the new order of things,—of having interfered arbitrarily with the government. Suppose they had; their power being exerted to eradicate immorality and crime, could only have been obnoxious to those who made the ignorant islanders the prey of their corrupt passions. But the charge is absurd. Three or four men, without military force, cannot revolutionize a nation, even of so few as thirteen hundred souls. It would have been an easy matter to make the intruders food for fishes, or for a cannibal banquet, had the people not been won by their affectionate and disinterested teachings.

For a considerable time the chiefs continued their political deliberations, which resulted in the digest of a code of laws, the settling of a judicial system including trial by jury, the appointment of judges and executive officers. All was publicly discussed in a general meeting of the inhabitants. No law or official appointment was passed without first being freely canvassed and approved by the Assembly. So that, though nominally monarchical or aristocratic, the government bore a near resemblance to the "fierce democratic" of Athens in its actual administration. The throne of Tamatoa might be said, with more literal truth than it was said of Louis Philippe's, to have been "surrounded by republican institutions."

These important measures, except the one last mentioned, were completed within the first year of the existence of the mission. Its success had been striking and immediate beyond all previous example, though subsequent events in the Pacific have somewhat famil-

iarized the Christian public to the spectacle of rapid transformations in the people of Polynesia. It must not be supposed that the religious progress of the Raiateans corresponded with their outward advance. A stranger would have been charmed at the aspect of the Sabbath congregations, the schools, the dress and dwellings of the people, their growing skill in the useful arts, and the general decorum that reigned among them. But, with few exceptions, they knew little of the truth or the spiritual power of the gospel. They had renounced their old religion, and had adopted the profession and the forms of Christianity *en masse*. They saw the temporal benefits of Christian institutions, and had some dim notion of its promised blessings in respect to other worlds than this. With a prompt benevolence that attested the simplicity of their "little faith," they formed (also within the eventful first year of the mission, an appropriate close of such a season) an auxiliary missionary society, to aid in giving the gospel to others. King Tamatoa was at the head of this association, and both by precept and example encouraged the members to liberality. At the same time he warned them against neglecting their own salvation while working for others'. He reminded them that many who helped build the ark may have been drowned in the flood. "Let us not," he exclaimed, "be like the scaffolding, which is useful in building the house, but is afterwards thrown into the fire."

The next year, besides the enactment of the new code of laws, witnessed the erection of a new church and court-house, both under one roof, making the entire structure one hundred and ninety-one feet by forty-four; about forty feet of the length was partitioned off for the temple of justice, leaving the church about one hundred and fifty feet long. It was, like Mr. Williams' dwelling, made in the European style as far as it could be, and in the excellence and completeness of its interior arrangements it was superior to any previous architectural achievement in the South Seas. Mr. Williams likewise set up a sugar-mill, the sugar-cane being indigenous, regarding it as a business that might be advantageously and steadily pursued by the people. They had already become so expert in mechanical labour, that he had none of the more laborious work to do, though they had not attained to much beauty of finish. The settlement was alive with lime-burning, sugar-boiling, boat-building, house-building, joinery and furniture-making, and iron-craft of different kinds; women were equally busy in employments proper to

their sex. The school was flourishing, and the missionaries had abundant opportunity for proclaiming divine truth to attentive auditors. A few, as was natural, found no happiness in the altered state of things. They hated the restraint on their evil passions, and went so far as to plot the murder of Tamatoa and the missionaries. But their designs were discovered; the conspirators were sentenced to death, but at the intercession of the missionaries, the sentence was commuted to banishment to an uninhabited island. In their advice upon the code, the missionaries had not taken the responsibility of recommending capital punishment, and forbore suggesting any law in regard to murder or treason. The chiefs and people, without waiting for advice, now promulgated a statute making those offences capital.

The opening of the church was signalized by the anniversary meeting of the auxiliary missionary society. The contributions were eleven thousand bamboos of cocoa-nut oil, which brought on sale, after deducting freight and other charges, £500. The excitement of novelty, a spirit of ostentation, and other exceptionable motives, undoubtedly swelled the contributions out of all proportion to the degree of Christian benevolence possessed by the donors; but after making all necessary deductions, the fact is one of rare interest. The same month witnessed the first public profession of Christian faith,—the admission of seventy persons to the initiatory rite of Christianity.* A small church was soon after constituted.

Much as had been accomplished, Mr. Williams began to be dissatisfied with his position. The smallness of the population, which was still diminishing yearly, contrasted with the myriads who were destitute of the word of life, made his sphere seem contracted. It looked like a needless expenditure of men and means to keep three

* How many of these were regarded as true converts, giving evidence of regeneration, it is not possible to state. The church numbered in 1822 thirty persons. Mr. Williams, in defining "the principles on which we baptized them," says: "We admit all who appear cordially to receive the gospel, who regularly attend divine ordinances, and in whose conduct there is nothing immoral." It may be remarked, in passing, that the diversity of practice in this matter needs to be continually borne in mind, in considering reports of missionary success. American missionaries, except those sent out by churches that adopt the contrary course at home as well as abroad, are very generally agreed in admitting no adult to either of the sacraments until good presumptive proofs of a spiritual change appear. Hence the report that a certain number "were baptized," in most cases, signifies much less in reports of many English missions than the same phraseology would do when uttered by the majority of American missionaries.

missionary families busied on a population of little more than a thousand souls. He was only twenty-four years old, and might hope to be useful many years in another country. These feelings he frankly communicated to the Directors, and was near committing the impropriety of breaking his engagements by quitting his station without their assent. But the departure of one of his colleagues, leaving the care of the mission exclusively in the hands of himself and Mr. Threlkeld, gave him more occupation, and an event shortly after occurred which opened a new enterprise to his view.

The island of Rurutu, about three hundred and fifty miles south of Raiatea, was visited by a very fatal epidemic. Two chiefs, with as many of their followers as they could take with them, set out in boats to flee to some happier isle, from an infliction which they all attributed to the anger of their gods. They reached the island of Tubuai, where they recruited their strength and courage. Attempting to return, they were overtaken by a storm, in which one party perished. The others were driven for weeks they knew not whither, and, after suffering greatly from hunger, were cast on one of the Society Islands. Here they were hospitably received, and learned what changes had taken place among that people. Desirous of seeing the foreign teachers who had brought such strange and excellent doctrines among them, they set out for that purpose, and found their way to Raiatea. The wonders of that island astonished them. They placed themselves at once under instruction. During three months that they remained there, the chief Auuru and several others learned to read and write. An English vessel offered them a passage home, which they gladly accepted; but the chief desired that teachers should accompany them. He was unwilling, he said, to return to "their land of darkness without a light in his hand." Two members of the congregation offered to go, and were set apart for that purpose. With some elementary books, copies of the Gospels, and a few necessary mechanical implements, they departed on their mission. The people of Rurutu received them gladly, and in a little more than a month they transmitted to Raiatea, as trophies of their first victory, the rejected gods of Rurutu. Idolatry was abolished.

This event led Mr. Williams to dismiss all thoughts of forsaking his station. It assumed a new importance as a centre from which the truth might be radiated far into the surrounding darkness. He proposed the plan which has proved so successful, of a missionary

ship expressly to convey missionaries and teachers from island to island, facilitating intercourse between the several Christian communities and the means of communicating with others. The continued liberality of their congregation in contributing for missionary purposes confirmed his views, and he shortly revoked his application for leave to withdraw. A severe sickness threatened to compel him to go, just when he felt most desirous to remain; happily he was spared the pain of such a separation from his work. The tidings of his mother's death reached him about this time, an affliction which he felt more than his bold and steady demeanour and constitutional cheerfulness would permit a casual acquaintance to suspect beforehand. The sensitiveness of his nature was really exquisite, and he gave vent to his emotions in words surcharged with grief.

A return of his malady compelling a voyage home, or at least of some distance, he repaired to Sydney, New South Wales, taking with him teachers for the island of Aitutaki, of which he had heard from Auuru. These were well received by the people, to whom he explained the purpose of their visit. At Sydney he made arrangements for the cultivation of sugar and tobacco as articles of commerce, and purchased a variety of useful articles that he wished to introduce among the people. He also purchased the "Endeavour," a vessel of from eighty to ninety tons. The Society's agent at first declined sanctioning such a purchase, but a ship he was determined to have, if necessary on his own pecuniary responsibility. By the death of his mother he inherited a small property, and this he was ready to sacrifice for an object so desirable. The agent finally agreed for the society to share the responsibility. Having accomplished his plans, he set out on his return, and was once more at Raiatea, with health and hopes invigorated, on the 6th of June, 1822. During his absence a plot, entered into by a few persons to overthrow the government, had been discovered, and ten conspirators were convicted of treason; but the punishment of death, at the intercession of Mr. Threlkeld, was commuted to hard labour during life.

The year 1823 saw Mr. Williams embarking in those enterprises which are so intimately associated with his name, and which his own vivacious pen has perpetuated. We have observed that the mission to Rurutu gave to his mind a new impulse, which subsequent events strengthened. The introduction of the gospel into Aitutaki, one of the Hervey Islands, suggested the possibility of

evangelizing the whole by similar agencies, and of extending the process to other groups. In his intercourse with Auuru he heard much of Rarotonga, an island thirty miles in circumference, and containing from six to seven thousand inhabitants. It had escaped the search of Captain Cook, and its situation was not accurately known, though often mentioned on the other islands, and as it appears once or twice visited by European vessels. All that he heard, made him exceedingly desirous to discover and enlighten the Rarotongans. Tidings now came that several of them were at Aitutaki, had there embraced Christianity, and desired to communicate it to their countrymen. The chiefs offered him the use of their vessel; and as the health of Mrs. Williams, which was feeble, seemed to solicit an excursion to a more temperate climate, he set out on his first expedition to extend the reign of the gospel. With Mr. Bourne and six native teachers, he sailed for Aitutaki on the 4th of July. Arrived on the 9th, they learned that the people had so generally made profession of Christianity that scarcely an idolater was to be found; the Sabbath was strictly observed, and divine service punctually attended by the whole population, and that a chapel, two hundred feet long, was just ready to be opened. The change was marvellous. "Eighteen months ago," Mr. Williams observes, "they were the wildest people I had ever witnessed: now they had become mild and docile, diligent and kind." They had been in fact cannibals, but were now learning, as fast as their circumstances would admit, the law of love.

From Aitutaki he proceeded in search of Rarotonga, but after sailing five days was obliged to give up the enterprise, and make for some other port. The island of Mangaia was first visited. The people were shy, and made hostile demonstrations. After some parleying, the native teachers went on shore, but were immediately seized, plundered of every valuable article in their possession, stripped nearly naked, and placed in imminent peril, from which they were rescued with difficulty. Postponing further efforts on their behalf, the company next sailed to Atiu. Here they met with a more favourable reception, and idolatry was abolished both there and in neighbouring islands of Mauke and Mitiaro. Roma-tane, the principle chief of Atiu, was able to give more definite intelligence as to the direction of Rarotonga, and they set out once more on their voyage of discovery. They were baffled by contrary winds for several days, and beat about till their provisions were nearly exhausted. An hour was fixed, within which, if the island was not discovered, they

were to turn back. In half an hour the clouds that hid its towering heights from their eyes were dispersed, and the object of their search was distinctly visible. Exultation at his success, admiration of the rocky mountains and luxuriant valleys that lay before him, and pity for the degraded savages who dwelt there, contended for mastery in the missionary's breast; and doubt as to the reception they might meet with, awakened no little solicitude in the minds of all. They "wondered and held their peace, to wit whether the Lord would make their journey prosperous or not."

First appearances were favourable. Two teachers, accompanied by one of the Rarotongans, went ashore, and communicated to a large assembly the wonders that had been wrought at Tahiti and the other islands, and told them they had come to instruct them in the same beneficent truths. All said it was well, and so cordial was the welcome they received from a people dreaded as among the most cruel and debased in the Pacific, that all the teachers with their wives were landed, Mr. Williams remaining on board till the next morning. Early in the morning the company returned with a sad tale. The chiefs were quite ready to be taught, but claimed the wives of the teachers to adorn their wretched harems. The women had a narrow escape, not without suffering some personal violence, from the brutal licentiousness that assaulted them. With hopes quite cast down at this confirmation of what had been told them of the ferocity and degradation of the Rarotongans, they were about to turn away, when one of the teachers offered to remain there alone, provided a coadjutor, whom he named, might be sent from Raiatea. With nothing but his clothes and books he was landed, in company with the natives who had been at Aitutaki, and who now professed Christianity. The island was visited about a year after by Messrs. Tyerman and Bennett, the deputation sent out by the society to report on their missions in the South Seas. The people had renounced idolatry, and were then engaged in building a large church.

Laden with the spoils of Aitutaki, her rejected gods, Mr. Williams returned to Raiatea, displayed his trophies, and narrated the triumphs they had witnessed. His zeal for the extension of the work into other abodes of superstition and cruelty was heightened, but just at this point his hopes received a serious blow. Commerce with New South Wales was annihilated, by a prohibitory duty laid on all the productions of the Leeward Islands, at the instigation of some merchants at Sydney, whose prior monopoly of trade was infringed by

the competition of men from whom till lately they had feared nothing. All his schemes for promoting native industry and enterprise were crushed at once. A great motive for owning a vessel, that which could alone prevent the purchase from being a total pecuniary loss, was now at an end. It was laden with as choice an assortment of produce as could be stowed, and sent to Sydney, with orders to sell vessel and cargo on the best terms that could be got. To complete his embarrassment, the Directors of the Missionary Society censured his proceedings in this matter as entangling himself with "the affairs of this life" to an unsuitable degree. It was, to be sure, a bold measure, but the circumstances of the case required bold measures. The missionaries represented to the society that without a ship it was impracticable to visit in safety their outward stations, and of course to go to the islands beyond that were otherwise inaccessible. And unless this could be done, Mr. Williams could not content himself in the field he occupied. A missionary, he said, was never designed to gather a congregation of one or two hundred, and sit down contented, while thousands within a few miles were eating each other's flesh and drinking each other's blood. "For my own part, I cannot content myself within the narrow limits of a single reef: and, if means are not afforded, a continent would to me be infinitely preferable; for there, if you cannot ride, you can walk; but to these isolated islands a ship must carry you."—"Separately considered, and compared with other spheres, no *one* of these islands is worthy of the sacrifice of life and property devoted to it; but *the whole of them*, considered collectively, are worthy of your utmost efforts." It was further represented, that by owning a ship, the islands would be independent of trade with ordinary merchant vessels, and so be spared the mischiefs, the profligacy and tumult, that abandoned foreigners have occasioned at nearly every mission station in the Pacific. But his appeals were not responded to. The society could not spare the sum necessary to purchase a vessel, and thought an appeal to the public at that time unadvisable. He therefore gave himself with fresh energy to his work at Raiatea. The congregation was large; about six hundred had solemnly professed Christianity, of whom nearly sixty were exemplary communicants. An American vessel, laden with ardent spirits, tried in vain to sell or give away any part of the baleful cargo.

But their settlement had proved ill-chosen, exposed to furious storms that laid waste their improvements continually. This circum-

stance, with the stagnation of their incipient commerce, exerted a depressing effect on the people. The missionaries saw with concern the tendency of things. Dreading a relapse into old habits of indolence they were gratified at hearing a new settlement suggested. This was carried into effect after careful deliberation, an excellent site was chosen on the windward side of the island, and the hum of busy industry soon resounded along that hitherto deserted shore. Mr. Williams was in his element. The new village was almost as great an advance on the old as that had been on any thing before known in those regions. Great exertion was necessary to prevent the educational and religious institutions of the community from suffering under such circumstances, but they were successful; every thing went forward with more than accustomed order. The auxiliary missionary society flourished, and what was infinitely better, the number of communicants, admitted with the most cautious fidelity, increased to about one hundred and fifty.

In this state of prosperity, Mr. Williams, on whom by the departure of his colleague, Mr. Threlkeld, the cares of the station rested, most heartily rejoiced, as a fullness of reward beyond his best expectations. Good news, too, from Rurutu, Atiu, Aitutaki and Rarotonga, deepened his gratitude and strengthened his conviction that his designs for distant islands were practicable and important. The other missionaries and the deputation that had lately visited them concurred in his views, and the society authorized the chartering of a vessel for an annual voyage to the distant stations. The first voyage was made in the autumn of 1825, by his colleague, Mr. Bourne. Toward the close of the year he welcomed Mr. and Mrs. Pitman, who had been sent to occupy Rarotonga. Some time elapsed before they could complete their preparations, and then, in consequence of Mr. Bourne's absence, Mr. Williams had no one to supply his place at Raiatea. But his anxiety to visit Rarotonga overcame other considerations; leaving the congregation in charge of a native preacher he set out upon his joyful errand on the 26th of April, and on the 5th of May reached the desired haven. He was greeted by a great multitude, who were attracted by the news of his arrival. They all insisted on the privilege of saluting him in the English manner by shaking hands. As they considered "that the sincerity of their affection was to be expressed by the severity of the squeeze and the violence of the shake," he was in no danger of forgetting the ceremony, for some hours at least.

The people had abolished idolatry, and were attentive to instruction, but had made comparatively little progress. The difference between their language and the Tahitian was sufficient to impede, if not to prevent free communication of thought, and none had learned to read. The quick ear of Mr. Williams soon detected the peculiarities of their dialect. He drew up an elementary work, and translated some portions of Scripture. When these were printed, the Rarotongans proved as rapid learners as any Tahitians. Here he remained nearly a year, indefatigable in teaching, taking the lead in building and other departments of useful industry, superintending the erection of places of worship, rousing by every means the energies of all. His cheerful, kind and transparently frank character won rapidly on the natives. Their confidence in him was unbounded. Seldom, if ever, has one man so rapidly obtained the absolute sway over a community that Mr. Williams wielded at this time in Rarotonga. So many demoralizing usages prevailed, that he did not hesitate to propose a reform in the government. The Raiatean code was expounded; it met with general approbation, a general assembly confirmed it, and it has since been the established constitution.

But it was impossible to forget Raiatea or to think of it without apprehension. The news that the man to whom the oversight of the congregation was committed had died, leaving the charge in the hands of a colleague far less competent, would have hastened Mr. Williams' departure if any conveyance could be procured. Vessels scarcely ever touched at this remote island, and he was driven by necessity to build one himself. The attempt was characteristic. He knew nothing of the art, and had no proper materials or implements. But he was equal to the task. A bellows was first constructed, covered with goat skins. The rats, about as numerous as the frogs that on a time vexed the Egyptians, soon made the labour useless. As a substitute, he made a couple of boxes, with a loaded piston in each lifted by levers. A pipe and the necessary valves being attached, it was easy to keep up a succession of blasts by working the two alternately.* A stone anvil was erected, and the iron work was soon successfully under way. Planks had to be split and hewn from logs, wooden pins supplied the place of iron fastenings, the material for which was scarce. Cocoa-nut husk, native cloth and

* This ingenious contrivance, though original, was not new. Mr. Williams afterwards found a similar machine in operation in a manufacturing district of England.

other substances answered very well for oakum, and sails were made of native mats. Cordage was prepared of the bark of the hibiscus, and blocks turned from the aito, or iron-wood, for which processes a rope machine and turning-lathe had to be set up. Under all these disadvantages, the vessel was completed in fifteen weeks, a craft of seventy or eighty tons, named the "Messenger of Peace." Its sailing qualities having been satisfactorily tested in a trip to Aitutaki, one hundred and seventy miles distant, Mr. and Mrs. Williams prepared to return to their home. Before they departed, Mr. Buzacott arrived as an associate with Mr. Pitman at Rarotonga, a much needed and valued reinforcement.

Great was the curiosity at Tahiti when the "Messenger of Peace" made its appearance. It was literally "a strange sail," and excited strange suspicions. After a few days' pause, its course was turned towards Raiatea, where the missionaries arrived on the twenty-sixth of April, 1828, after an absence of just a year. This exploit in ship-building, rivalling in its actual detail the best contrivances imagined in Robinson Crusoe, excited so much admiration in England, and indeed was received by many with such incredulity, that Mr. Williams was led to insert in his "Missionary Enterprises," a full account of the whole process. For himself, so intent was he on the ends to be secured by it, that the work, romantic as it seems in the description, hardly occupied his thoughts after it was completed. His immediate object was to get back to his station, but he saw in this rude structure the means of accomplishing his long-cherished designs to carry the gospel to distant islands. "*My ship*," he writes, "is about to convey Messrs. Pritchard and Simpson to the Marquesas; after which, I purpose taking a thorough route, and carrying as many teachers as I can get, down through all the Navigators, Feejees, New-Hebrides, New-Caledonia, &c. . . . My hands, my head and my heart are more full of missionary work than ever. My grasp is great and extensive, and the prospect of success encouraging. I'll get help from my brethren, if I can; if not, nothing shall deter me; I will work single-handed."

To the important enterprise on which his heart had been so long set, it was not possible to turn at once, but after about two years spent in his customary employments at Raiatea, he equipped his vessel, and departed for the Samoan, or Navigator's islands. Thenceforth his settled connection with the Society Islands ceased. He

occasionally came there, but more as a visitor than as an inhabitant. Had his missionary life closed here, it would have been a glorious one. Raiatea had been of itself an enduring monument to his piety and wisdom. The entire community had been transformed; brutal savages had become intelligent and virtuous men and women; industry, peace and social order had refreshed the desert long wasted by malignant passions; and nearly three hundred—a much larger proportion of the people than in Christian America—were exemplary Christians, united in church-fellowship. Had Williams consulted personal ease and enjoyment, he could have found the purest happiness in sitting down amid this paradise he had planted and watered through more than eleven years. But he gladly left it, to convey the same blessings to other tribes still perishing for lack of knowledge.

With several pious natives, set apart for missionary service, Mr. and Mrs. Williams bade adieu to Raiatea, May 24th, 1830. Visiting the Hervey Islands, they found the stations in the full tide of successful progress, except at Rarotonga, where a pestilence was sweeping off multitudes of the people; yet it was plain that their hearts were steadfast, and that so soon as the calamity should be overpast they would press forward in the way they had entered. From Rarotonga the Messenger of Peace visited Savage Island, but met with so hostile a reception that it was not deemed prudent to venture on shore. They next reached Tongatabu, one of the Friendly Isles, occupied by Wesleyan missionaries, with whom Mr. Williams had a most pleasant visit. As they had decided to evangelize the Fejee Islands, (where they have since met with the most gratifying success,) he cheerfully relinquished his designs for that field. Intelligence from the New Hebrides that the people, always ferocious, were then particularly hostile to Europeans, made it necessary to postpone attempts in that quarter. But a chief from Samoa was at Tongatabu, and gave so friendly an invitation to the missionaries, that they steered for that group, pausing at two intermediate islands. On reaching Savaii, the most important of the Samoan Isles, they were surprised at its extent. It was larger than Tahiti, and Mr. Williams became satisfied, after a more careful survey, that the Samoan was the largest and most populous group in the Pacific, except the Sandwich Islands. The death, just at this time, of a chief who had exercised almost boundless sway as a political and religious potentate, made the introduction of Christianity much easier than it would otherwise have been.

The people were generally not so tall or strong as the Tahitians, and they were, at first view, less comely, but exceedingly symmetrical and agile. They were also milder, the politest people of the Pacific,—a distinction of which they were conscious and notably vain. No organized priesthood existed to make gain of their superstitions, which, though gross, were less cruel and debasing than those of other islanders. This circumstance, together with the absence of image-worship,—their devotions being offered exclusively to natural objects,—had gained for them the epithet of “godless.” They received the missionaries and teachers with the most gratifying kindness, and when Mr. Williams left them, after a sojourn of three days, it was with the most triumphant anticipations of success, and devout thanksgivings for the beneficent providence that had directed his way thither at so propitious a season.

On once more reaching Raiatea he was compelled by the state of Mrs. Williams' health to entertain the design of visiting England. More favourable symptoms obviated the necessity for the time, and it was a timely relief. A chief had succeeded to the government of the neighbouring island of Tahoa, who asserted some hereditary claims to the lordship of Raiatea. Tamatoa and his people dreaded war, and tried every means to avert it short of submission. The good old king was taken away before the storm burst. Chiefs from Tahiti arrived to mediate between the parties, and succeeded in making a temporary peace, during which Mr. Williams sailed to Rarotonga, thence intending to visit Samoa. While there, a hurricane desolated the settlement, and uprooted so many of the trees on the island that a famine was apprehended, and he sailed to Tahiti to procure a supply of provisions. While there, he learned that hostilities had been resumed in the Leeward Islands, bringing in their train all the distress which is the customary incident of war. Moral restraints had been relaxed, distilleries had been set up, and the state of Raiatea had painfully retrograded. He hastened to the spot; some members of the church, who had dishonoured their profession, were excluded, and after considerable exertion, order was restored. As the Raiateans were the victors in the war, a fair promise of continued quiet was obtained.

Returning to Rarotonga with a valuable cargo, he remained only long enough to prepare for his expedition to Samoa. The Messenger of Peace was under way on the 11th of October, 1832, and on the 17th, after a delightful sail of eight hundred miles, Manua,

the most easterly of the Samoan group, was visible. Though two hundred and fifty miles from the residence of the teachers, the people were professed Christians, and informed him that very many of the inhabitants of Savaii and Upolu, the two largest islands, had embraced the truth. Such was the fact. The teachers had struggled with the most serious difficulties, and overcome them; they had secured the confidence of several chiefs, and of the body of their people. Of course they had communicated but little spiritual instruction, and their disciples had exceedingly crude ideas of Christianity; but a work was begun, which has since proved among the most glorious wrought in those seas.

After visiting two or three other islands, the Messenger of Peace was under sail for Rarotonga. A dangerous leak made it necessary to put into Tongatabu for repairs, and after a detention of thirteen days Mr. Williams resumed his voyage, reaching Rarotonga early in January. Here he continued six months, completing the translation of the New-Testament and in evangelical labour. A church was formed, and a pleasing degree of attention to personal religion became visible, demonstrating the presence of the Divine Spirit. In July the Messenger of Peace was sold, and he went to Tahiti to arrange for his visit to England. After a short excursion to the Leeward and the Hervey Isles, he set sail, *via* Cape Horn. The voyage was very beneficial to Mrs. Williams, and on the twelfth of June, 1834, they found themselves once more in the land of their fathers.

They left the missions in an unpropitious state, as compared with the bright promise of former years. The efforts of men who are the disgrace of Christian lands to introduce ardent spirits into the islands had been too successful, and the mission churches were almost literally tried by fire. Not a few had fallen, and though sobriety was resuming its sway, and the walls of the sanctuaries, broken by the enemy, were once more becoming strong, yet the chequered pictures of alternate despondency and hope, had in England abated the public interest in the South Sea Missions. Mr. Williams was little known except to the Directors of the Missionary Society and the few more immediately concerned in their work, and he came before public meetings with nothing to commend him in advance. But the directors called him out, and in a series of addresses, delivered in London and the provincial towns, he won an extraordinary popularity and excited an intense interest in the mission. Besides these efforts, he conferred with the directors on important plans for

strengthening and extending their work in the Pacific. He superintended the printing of the Rarotonga New-Testament, and prepared a number of books and tracts. In the intervals of other duties, he prepared his *Narrative of Missionary Enterprises*, a work which was received with unprecedented favour by the public. About thirty-eight thousand copies were disposed of in five years, besides editions in this and other countries, and it is still a book of standard value. By presenting copies to members of the royal family and some of the more distinguished nobility and gentry, many handsome donations were received, and an unwonted interest in his efforts was excited in circles to which the claims of missions had seldom penetrated.

Encouraged by these favourable indications, he made a fresh effort to procure a missionary ship. Believing that the commercial public were deeply interested in the enterprise on which his heart was set, he ventured to apply to the admiralty for the grant of a vessel. This was declined, for reasons which would have spontaneously suggested themselves to any man less ardent than Mr. Williams, and which he was not dull in appreciating when they were offered. He next made an appeal to the public liberality, with the most complete success. In no long time, enough was contributed to purchase and equip a vessel amply sufficient for the service. The fate of his application to the admiralty did not prevent him from trying his powers of suasion on the Lord Mayor and Corporation of London, with such effect that five hundred pounds were voted in aid of his object.

The health of Mrs. Williams, which had continued to be feeble, and long threatened to form an insuperable barrier to her husband's return, at length recovered its usual tone. His mind was now at rest. The "Camden," his "missionary ship," was fitted for sea, a large edition of the Rarotonga Testament and other books had been printed, several new missionaries were ready to accompany him, among them his eldest son, who was designated for Samoa, and he joyfully made ready to renew his delightful toils. The great interest felt for him, was manifest by the eager liberality with which gifts of all kinds were lavished upon him. Every article of comfort and even of luxury, suited to a long voyage, was freely contributed. Rich and poor vied with each other in the labour of love. The ship-builder who repaired the Camden declined all compensation for work worth four hundred pounds. A pious man, who earned his living by furnishing ships with filtered water, carried off

twenty tons to the Camden, as he said, for "the pleasure of giving a cup of cold water." A pilot applied for the privilege of taking the vessel out to sea gratuitously, a service for which he was entitled to not less than twenty pounds. The 11th of April, 1838, was fixed for the day of departure. On the 4th, valedictory services were held at the Tabernacle, Moorfields, where Mr. Williams and his brethren addressed a vast assembly. As if with a prophetic vision of what awaited him, he spoke of the dangers to which he might be exposed from the ferocity of savages. Alluding to a celebrated actor, who assigned as a reason for retiring that he felt there must be a gap between the stage and death, he remarked: "Now the missionary wants no gap between his work and his death: therefore, should God call us to suffer in his cause, we trust that we shall have grace to bow with submission to his will, knowing that others will be raised up in his providence to carry into effect that work which we have been employed to commence."

On the evening of the 8th, he united with his associates in the solemn commemoration of the Lord's death, at Barbican chapel, and on the next day, at a meeting of the Board of the Society, they were solemnly committed to the divine protection. Two days after, in the presence of an immense multitude that thronged the wharves and the eastern parapet of London Bridge, the missionary company, having parted from their near friends, bade farewell to England. Mr. Williams was nearly overcome by the first separation, but when he boarded the steamer that was to convey him to the Camden, his usual cheerfulness seemed to return. One more bitter sorrow awaited him, the separation from his youngest son, who accompanied him to the vessel; but this past, his spirits rose with elastic energy. He was not without apprehension as to the future, and he felt the responsibility that attached to his mission, but these shadows only temporarily dimmed his vision. Three days after they weighed anchor, unfavourable winds compelled the captain to seek shelter in Dartmouth roads. It being Sunday, Mr. Williams went on shore, and preached for Rev. Mr. Stenner, who, with his people, was delighted at his unexpected appearance. The missionaries were detained here till the morning of the 19th, when Mr. Williams took his last look of England. During the voyage, the new missionaries were busily engaged in studying the Tahitian and Rarotongan languages, and on the 3d of May, a church was organized, composed of the missionaries, the pious captain and mate, and several of the crew,

in all twenty-six persons, who united in the communion-service with great interest and solemnity. At Capetown, where they remained nearly three weeks, they found much to enjoy in the society of Dr. Philip and his associate in that mission. At Sydney they received tidings of the most cheering character from the South Seas; and these were confirmed when, on the 23d of November, they arrived in the harbour of Pangopango, at the island of Tutuila, one of the Samoan group. Most of the people had renounced heathenism. Of the entire population of the group, estimated at sixty or seventy thousand, nearly fifty thousand were under instruction. Wars had ceased, immense numbers had learned to read, family and public worship were generally observed. Mr. Williams fixed his residence among them, on the island of Opulu. After a season spent in active labour, he left Mrs. Williams at their new home, and proceeded to Rarotonga, to convey the five thousand Testaments he had brought with him. The books were received with unutterable joy, and eagerly purchased. A school was established for the education of native preachers. He next visited Tahiti, and other islands, arriving at his Samoan home in the following May. Here he continued six months, abundant in spiritual labours. A church was organized, and the first hopeful converts of this interesting mission united in the Lord's Supper.

November 3d, 1839, was the last Sabbath Mr. Williams spent at Samoa. He was going forth with a company of native teachers to plant the standard of the cross in regions where it had been unknown. Though no presentiment of the fatal result appears to have been distinctly present to his mind, an unusual melancholy seemed to rest on his spirits. This was in part due to anxiety concerning the issue of his enterprise. Formerly, when the work was new, and prosecuted, on his own responsibility, with slight encouragement, his spirits were buoyant. But his previous successes and the admiration they had excited in England, the knowledge that high expectations were formed of him, and a consciousness of his personal inadequacy, weighed upon his mind with painful force. But he was also—and it seemed afterwards a very memorable thing—much occupied with thoughts of the frailty of life. His frequent allusions to this theme were noticed by his friends. The last sermon he delivered was from Acts xx. 36–38. So tenderly did he dwell on the expression, "*sorrowing most of all for the words which he spake, that they should see his face no more,*"—that the congregation wept

without restraint, and for a considerable time nothing but sighs and sobs were heard throughout the assembly.

Two days after, the *Camden* commenced her voyage. They touched at Rotuma with the view of landing some teachers there, but the cool and suspicious behaviour of the chiefs repelled them; two finally remained at the urgent entreaty of a subordinate chief, and the company proceeded to the New-Hebrides. On the 17th of November they reached Fatuma, and had such communications with the people as encouraged the hope that they would welcome missionaries, should they be sent. On the 18th they made the island of Tanna, where two teachers were kindly received, and concluded to settle. The next day they reached Erromanga just at evening. Mr. Williams spent a sleepless night. His survey of the important islands thus far visited, had strongly impressed him with their importance as a missionary field, and he was full of anxiety as to the issue of his present attempt to evangelize them. On the morning of the 20th he landed, and attempted to converse with the natives, but their language was unintelligible. He made them presents, and thought they appeared friendly. In company with Mr. Harris, a gentleman on his way to England with a view to future missionary service, and Mr. Cunningham, he went for a little distance out of sight of his companions, who remained in the boat. A moment after, Mr. Williams and Mr. Cunningham appeared running, pursued by several natives. Mr. Cunningham escaped. Mr. Williams reached the water's edge, when he was knocked down with a club,—another person stabbed him with several arrows. Every attempt to save at least his murdered body was ineffectual. His remains were dragged inland; the murderous crowd that thronged the beach was too numerous to be dared by the crew of the *Camden*. The captain immediately sailed to New South Wales, and a vessel of war was at once despatched to secure the remains of Mr. Harris and of the martyred missionary. The wretched Erromangans confessed that they had eaten the bodies, and that only the skulls and some of the bones were left. These were gathered up, and borne to Opulu. The tidings reached Mrs. Williams at midnight, with what effect words cannot describe. But the calamity, the grief, were shared by multitudes. The people were roused from their beds, and in the morning twilight gathered in groups, listening to the tragic tale. A general cry of lamentation resounded throughout Samoa. At Rarotonga, Tahiti, and the other islands,

the intelligence called forth similar demonstrations of grief. And throughout Christendom, wherever the story of his life had gone, the story of his untimely and cruel fate caused many a heart to swell with unutterable sorrow at thoughts of the Martyr of Erromanga.

Did the limits of this work admit of a narrative sufficiently extended to bring more intimately and particularly the various incidents of Mr. Williams' life before the reader's eye, we might be spared the effort at a formal delineation of his character. In few words, with the ample aids furnished by the full memorials left from his own pen, and the grateful testimonials of friendship, we may note some of his most striking peculiarities. Physically, he was built on a large scale, robust, and capable of energetic and sustained exertion. His countenance was at first view wanting in mobility and expressiveness, but the impression vanished when it was lighted up by the fire of his ever-cheerful, quick, and sympathetic spirit. His mind was not specially distinguished for depth or subtlety, neither was he endowed with much imaginative power. He could never have been a poet, though he wrote verses in his youth,—nor a distinguished theologian, skilled in fine distinctions and sharp logic,—nor a philosopher, piercing through the deeps of abstract speculation, to take hold on the elements of being. But he had uncommon quickness and justness of observation, a retentive memory, sound judgment, great fertility of resource. He was in all points a man of action. His plans were broad, but never too extended to be grasped in their detail. Though he looked far, his eye took in every intervening object. Hence, though the defects just alluded to caused him to fail when he wandered from his appropriate sphere to more speculative pursuits, he seldom made the mistake, and seldom erred in his judgment.

His temperament was warm, and his affections ardent. He was whole-hearted. With quick susceptibilities and much tenderness, the prevailing sentiment of his life was hopeful and even sanguine. Entering into all his plans with ardour, concentrating his utmost energy upon them, he never feared failure, or permitted any obstacles to shake his purposes. These traits were consecrated by fervent piety to make him the instrument of untold benefits to mankind. His piety manifested itself in harmony with his mental characteristics;—a sure proof of its genuineness, as something not imposed, but implanted; not cramping and clipping the developments of his

nature in the manner that a now defunct class of landscape gardeners tortured trees into fantastic shapes, but nourishing continually fresh growths that rose in forms of spontaneous beauty. It was a cheerful, manly, practical piety, void of sentimentalism and morbid melancholy. He kept no diary to perpetuate his moods and humours, —and his defective analytical power would have made a private journal from his pen little else than this. Strong, introspective, and thoroughly disciplined intellects, may preserve such autobiographical records with much profit to themselves and to others, but he could never bring himself down from the post of observation, or withdraw from the field of action, merely to study and dissect himself. Yet he was eminently devout, much in prayer and study of the Scriptures. His faith in God was humble, self-abasing, and always firm. He indulged no doubts about his own personal acceptance. That matter was settled once for all, and his affections and purposes were fixed with such disinterested ardour on *works* of faith and *labours* of love, that he was never inclined to withdraw into himself in the indulgence of fears and doubts. From the day of his conversion to that morning when he was “offered,” he went ever onward, subordinating all things to the Divine Glory, trusting himself to the guidance of Divine Providence, seeking not his own. He had his afflictions, sharp to unaided nature, but to his faith, light in comparison with the glory to be revealed, for which he patiently waited. As a missionary, the works he did testify of him. They do follow him in a procession that reaches into eternity. How clearly he saw the necessities of the field to which he was sent, with what practical wisdom he planned his enterprises, and with what directness, force, and indomitable perseverance he executed them, has been seen, in a measure, as we have followed him from island to island, preaching, teaching, exciting, restraining, ready to embrace every occasion, to employ every lawful means, and to suffer any required self-denial, to make the objects of his compassion better and happier. He had a more than common reward on earth, and laid up a vast and enduring treasure in heaven.

WILLIAM RICHARDS.

WILLIAM RICHARDS was born at Plainfield, Massachusetts, August 22, 1793. His parents were not in affluent circumstances, but they were able to give their children a treasure of pious instruction, enriched by a corresponding example. At the age of fifteen, William became the subject of renewing grace, and three years after united with the church in his native town. The thought of becoming a minister of the gospel and a missionary, became fixed in his mind very soon after the dawning of his Christian hope. At that time, his eldest brother, James Richards, so honourably known to the Christian public as one of the little band whose prayers and counsels led to the formation of the American Board of Foreign Missions, was near the close of his college course. Near the time of his graduation, he disclosed to William his intention to be a missionary, awaking in his younger brother a desire to follow in his footsteps. It was not, indeed, a settled purpose, but he could not forget it. While engaged in labour, he felt as if it would be a pleasure to live for the conversion of the world as his direct pursuit. The way was at length opened; he pursued his preparatory studies under his pastor, Rev. Moses Hallock, and entered Williams College in 1815.* After graduating, he pursued his theological studies in the seminary at Andover.

Previous to the close of his theological studies, he had definitely decided to go to the heathen, and as it was in contemplation to

* The "mountain towns," as they are called, of Hampshire, (the old county of that name, from which the counties of Hampden and Franklin have been separated,) it is believed, have furnished to the professions, and particularly to the ministry, a larger number of young men than almost any section of the country, in proportion to their population. Perhaps New-Hampshire may dispute the claim. Those elevated and comparatively rude regions of New-England suggest the description of ancient Numidia, *arida nutritrix leonum*. In defect of academical institutions, the pastors of churches did much to prepare young men for college, and in this way trained up not a few of their youthful parishioners for usefulness in the church and the world.

reinforce the mission to the Sandwich Islands, which had been commenced two years before, he offered himself, on the 2d of February, 1822, to the American Board for that service, as one for which he judged himself more especially fitted. The offer was accepted. He received ordination on the 12th of September, was married in the following month, and embarked at New-Haven on the 19th of November, in company with two other ordained missionaries, a physician, three assistant missionaries, and four pious islanders who had been receiving instruction in this country. On the evening preceding, Mr. Richards preached an appropriate sermon from Isa. lx. 9: "Surely the isles shall wait for me." After hearing the parting instructions of the Board, the missionaries, with more than six hundred of their fellow-Christians, participated in the communion service. A great company of spectators thronged the wharf at which they embarked. The hymn,

"Wake, isles of the south! your redemption is near,"

written for the occasion by William B. Tappan, was sung with thrilling effect; the missionary band were commended in prayer to Him who "rides on the whirlwind," and took their departure for their island-home. The voyage was pleasant, their relations with the officers and crew entirely harmonious. A Bible class for the sailors was organized in connection with their Sunday services. Several of the crew were remarkably serious and attentive to the instructions they received, and some appeared to have received saving benefits, though not all maintained their steadfastness after reaching port.

On the 24th of April, 1823, they descried Hawaii. A boat was sent on shore the next morning to make inquiries, and several natives came off to see the missionaries, with whom they seemed much pleased. The vessel proceeded to Oahu, and on Sunday, the 27th, came to anchor off Honolulu, where the company received a joyful welcome from their associates and from several chiefs. The only regret expressed was, that there were not more of them. In the distribution of the new labourers, Mr. Richards and Rev. C. S. Stewart were assigned to the station of Lahaina, on the island of Maui, where they took up their residence in May. "We are living," Mr. Richards writes, "in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally,

and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows except holes cut through the thatching, which are closed by shutters without glass." These arrangements of course were temporary. "The field for usefulness here is great; and I have never, for a moment since I arrived, had a single fear that my usefulness on these islands will be limited by any thing but my own imperfections. If I can be useful anywhere, I can be useful in Lahaina. Our work is, indeed, a pleasant one. I envy no one his employment, though he may be surrounded with a thousand temporal comforts of which I am deprived. It is enough for me, that in looking back I can see clearly that the finger of Providence pointed me to these islands; and that in looking forward, I see some prospect of success and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say, nearly every adult on the Sandwich Islands, is waiting to receive instruction, and many are waiting with high hopes."

The state of the people, as mentioned by Mr. Richards, was indeed most encouraging, and in connection with the remarkable events that preceded the establishment of the mission, can never cease to be regarded as a most providential invitation to the churches of America. From their first discovery by Captain Cook, in 1778, the importance of the Sandwich Islands was clearly perceived. The largest and most populous group in Polynesia, and occupying a convenient position to be visited by whaling vessels and ships engaged in the China trade, American merchants began to reside there as early as the year 1786. The islands are of volcanic formation, composed of rocky and barren mountains, some rising fifteen thousand feet above the level of the sea, and separated by frightful chasms, but with valleys of great fertility, and enjoying an agreeable climate. The inhabitants are of the same race with those of the Society and most of the other islands that lie east of the one hundred and eightieth degree of longitude. The body of the people were held in absolute subjection to the king and chiefs, and more sadly enslaved by a cruel and debasing superstition. War, infanticide, human sacrifices, polygamy, and the most revolting licentiousness were hastening the process of depopulation, aided by vices greedily received from foreigners. The whole nation, indeed, had so far physically degenerated, that they have not yet recovered, and the possibility of saving them from entire extinction is doubted. That they have not been

still more degraded, and even blotted out of existence, must be attributed to the timely introduction of Christianity.

The way for the missionaries was prepared before them. Kamehameha, a chief of uncommon capacity, had made himself the absolute monarch of all the islands. He was ready and showed himself able to avail himself of the advantages to be derived from intercourse with civilized nations. He raised and drilled an army in the European fashion, supplied them with fire-arms, built forts and mounted cannon, and created something of a navy. The keel of his first ship was laid by Captain Vancouver in 1792. In a few years his fleet amounted to twenty vessels; he grew rich by commerce, and encouraged the mechanic arts. Several of the chiefs acquired a knowledge of the English language. But the uncontrolled despotism of the government and superstition of the people made it impossible for the mass to rise. Soon there came tidings of wonderful changes wrought in Tahiti by a new religion. Henry Obookiah and others had gone to the United States, and received a Christian education; the fact was interesting, and caused some speculation. But Kamahameha was high-priest as well as king, and while he upheld idolatry, nothing could be done. He died in 1819, about seventy years of age. On his death-bed, he desired an American present to tell him of the Bible and of the Christian's God, but received no response, and died in ignorance of the truth. His son Rihoriho, who succeeded him, after consulting with the chiefs, abolished their whole system of superstition. The maraes or sacred enclosures, with the idols they contained, were burned, and an earnest desire was expressed for the arrival of missionaries.

These were on their way. The first company sailed less than a month before from Boston. They arrived in March, 1820, and were met with intelligence that the idols were utterly abolished. There remained, indeed, ignorance and depravity, the consummation of centuries of darkness, to resist their efforts and put their faith to a severe test, but they were hospitably received, and the utmost readiness was shown to receive instruction and forward all the interests of the mission. The king and chiefs were the first pupils, and though his majesty was a somewhat unsteady scholar and capricious patron, the progress of improvement was visible and decided, so much so as to excite at a very early period the hostility of profligate foreigners, whose opportunities for vicious indulgence were sensibly diminished under the new order of things. By the

establishment of a printing-press education went rapidly forward, and the people began to gain clearer ideas of the nature of true religion. Some were serious, and a few gave indications of piety, slight, indeed, but, as afterwards appeared, real. The king, by the influence of foreign residents, was kept from the full influence of the truth, prevailed on to absent himself from public worship, and even led into intoxication, notwithstanding his repeated determination to reform. He visited England in the autumn of 1823, and died in the following July. Though in a Christian land, he had little intercourse with religious people. The men who had so strenuously resisted all efforts to enlighten his conscience gained their end; he died, in every thing but the name, a heathen.

Mr. Richards addressed himself to his duties at Lahaina with zeal, from his first arrival. Although he had not acquired the language so as to converse intelligibly in it, he was able to commence teaching at once, as it was easy, the alphabet once learned, to read mechanically with perfect accuracy, and he had a number of pupils. As soon as he was able to preach, he found "the hearing ear," and had not to wait long for "the understanding heart." In the spring of 1825, a remarkable spirit of religious concern was manifested. It began among the women, for whose benefit a female prayer-meeting was instituted with the happiest effect. But soon there were men so anxious to learn the way of life, that on more than one occasion Mr. Richards was awaked in the night to answer their pressing inquiries. Under date of April 19th, he writes: "As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods. I think there are now not less than fifty houses in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved." Several places of worship were erected, and about eight hundred persons were under instruction in schools in the different parts of the island. A similar state of things existed at the other stations.

It was impossible that so great a change could take place without stirring up a spirit of resistance, and it is a dismal feature of Polynesian missions, that the most desperate resistance to the progress of righteousness has come uniformly from the natives of

Christian lands. The leader on this occasion was Captain Buckle, of the English whale-ship *Daniel*. An order had been promulgated by the chiefs, forbidding women to visit ships in the harbour. This embargo upon licentiousness was more than the seamen would bear. The crew of the *Daniel*, to the number of thirty or forty, came on shore armed, and threatened the lives of the missionaries. It was found necessary to surround Mr. Richards' house with a guard. The same outrages were perpetrated at Honolulu, under the lead of Captain Buckle, by both English and American sailors. The chiefs however, were firm.

The next year similar assaults on the laws and morals of the islands were committed at Lahaina. At Honolulu, through the violence of Lieutenant Percival, of the United States' armed schooner *Dolphin*, countenanced by the British and American consuls, the lives of the missionaries were placed in imminent peril, much property was destroyed, and the chiefs were intimidated into a relaxation of the law. Vice made fearful inroads, and in four months, mischief was done that required long and painful efforts to repair. Complaint was made to the Secretary of the Navy, and Lieutenant Percival was made to answer for his conduct before a court of inquiry. The result of the investigation was never published, a sufficient proof that he did not succeed in vindicating his conduct.

During the pendency of these violent proceedings the condition of Mr. and Mrs. Richards was particularly perilous. They were alone with the natives, and dependant on them for protection. The masters of American vessels would do nothing in his support, while Captain Buckle encouraged his men, and offered them arms with which to enforce their evil designs. Mrs. Richards had been for several days too ill to leave their house, but she was not moved by the threats of those who first came to demand the repeal of the laws against prostitution. "I am feeble," she said, "and have none to look to for protection but my husband and my God. I might hope that in my helpless situation I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand that I am ready to share the fate of my husband, and will by no means consent to live upon the terms you offer." The unlooked-for spirit and firmness of the people, who appeared to act with the most perfect unanimity, proved for the time an effectual security.

From the commencement of their labours the missionaries had shown singular forbearance towards foreign visitors and residents. For whatever aid and countenance they received, they publicly expressed their gratitude; and when aggrieved by hostility, which they had done nothing to provoke, beyond what they were bound as Christians and philanthropists to do for a people whom they came expressly to save from the degradation of sin, they contented themselves with very general and regretful allusions to the subject. But events like these just related imposed on them the necessity of appealing to the tribunal of public opinion against the lawless and brutal men who were so infamously conspicuous in the work of evil. Mr. Richards transmitted to Boston a full account of Captain Buckle's conduct, which was published, and found its way into the newspapers. In process of time the printed narrative arrived at Honolulu. The excitement was of course unbounded. The discovery that the Sandwich Islands were no longer secluded from the observation of the world, and that men could not revel in vice without the risk of exposure at home, was more than the guilty could bear. They threatened to take the life of Mr. Richards and to destroy Lahaina. A difficulty with Captain Clark, who had openly defied the laws, and was, in consequence, detained on shore for some hours, by Hoapili, the native governor of Lahaina, was also made the subject of complaint by the British consul. The chiefs called a council to hear complaints against the missionaries. The complainants were requested to reduce their charges to writing, but declined, and on Mr. Richards being sent for to confront them, hastily retired. The chiefs passed laws against murder, theft and adultery, to be in force in all the islands; Hoapili laid in a quantity of cannon and ammunition at Lahaina, to be prepared against any future attacks, and this species of annoyance ceased. It was reserved for a great nation, the boasted centre of the world's civilization, to bring its irresistible power to bear on the weakness of the islanders, that French priests and French brandy might be forced on a people who loathed the one and dreaded the other.

Chagrined at the issue of their contest with the chiefs, the foreign residents relieved their feelings by publishing slanderous accusations against the missionaries, a custom which has not yet ceased. Every now and then some voyager touches at Honolulu, hears the old story, and publishes it to the world. These tales have been refuted as fast as they have appeared, but the old proverb of "a lie well stuck to,"

though coarse, is just, and applies with full force to the ever-recurring fictions vented by men who hate the missionaries because their own evil deeds are rebuked by them.

In 1828 a season of great religious interest was enjoyed, which continued for two or three years. At the close of 1829 the communicants numbered one hundred and eighty-five, and one hundred and twelve were added during the next year. The progress of the schools was rapid, and in other respects the improvement of the people was manifest. Undismayed by the past, the government not only reënacted the penal code, but, notwithstanding the unworthy threats of the British consul, extended it over the persons of foreigners resident within the jurisdiction. This movement was sanctioned by a communication to the king from the President of the United States, expressing the hope that "kindness and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to *enforce them upon all*."

Religion and morals, however, must have a firmer support than the authority of the municipal law. For several years, multitudes had outwardly conformed to the requirements of Christianity through the power and influence of the chiefs. Had they gained a sufficient hold on the people to dispense with such supports? This was tested, when, in 1833, the young king threw off the restraints of a regency, which had subsisted since the death of Rihoriho. He repealed a part of the criminal code, including the laws against the sale of intoxicating liquors, associated with dissolute persons, absented himself from worship, and in other ways gave the weight of his authority and example against religion. For a time there was a marked relapse. But faithful instruction, with the Divine blessing, proved stronger than the king, and he himself was checked in some degree by his conscience, and held back from the worst of his designs. It was manifest that the vital truths of the gospel had been truly grafted into many hearts, and were extending their hold on the people. The process has since gone forward, interrupted only by the interference of nations too powerful to be resisted by the government, against laws needed to preserve the body of the people from temptations they had not acquired the moral strength to resist. The history of this work, including those revivals that have multiplied converts by thousands, with all the impulses to social advancement developed from time to time, is too extended to be recited here, and too well

known to require repetition. In the religious and educational labours which were the mainspring of the movement, Mr. Richards bore his full part till the year 1837, when his health and the state of his family required him to visit the United States. Having provided for the care and education of his six children, one of whom died not long after, he immediately repaired to his post.

But his direct missionary work was over. The king and chiefs felt the need of a more thorough reform in their government, and the need of instruction in the principles of political science. They had requested the Board to send a teacher for this purpose, but it was aside from the objects of their organization, and was declined. On Mr. Richards' return, in the spring of 1838, they requested him to become their chaplain, teacher and interpreter. With the consent of the Board he accepted the trust, and resigned his appointment as a missionary, which he had held and discharged with singular fidelity and success for about sixteen years. And though his past studies and pursuits may seem, at first view, to have been as foreign as possible from those of a jurist or a statesman, it must be remembered that an average New-Englander is in possession of enough political knowledge to instruct the most forward Polynesian chief; besides, that Americans seem to be endowed with a kind of instinctive faculty for government, or what Mr. Carlyle sneeringly calls "reverence for a constable's staff," that emboldens them to improvise constitutions and construct durable administrations, with a facility and success marvellous to more fat-witted people. But Mr. Richards did not so far presume on his national birthright, or on the docility of his royal and noble pupils, as to do his work extempore. Whatever he attempted, was undertaken with cautious forethought and the most thorough investigation his circumstances admitted. His success justified the wisdom of the attempt.

It is pertinent in this connection to allude to the contradictory complaints that have been freely made against the missionaries to the Sandwich Islands in respect to their civil relations. Formerly they were accused of intermeddling with the government, and, as we have seen, Mr. Richards was more than once threatened with personal violence by foreigners who held him responsible for laws at which they chose to take offence. The accusation was unfounded, though, if it had been true, there was nothing wrong in counselling

laws to protect the morals of the people. The persons who were loudest in their complaints were continually interfering with the proceedings of the chiefs, and it is not easy to see on what ground they could reasonably claim a monopoly in the business of giving advice. Their counsels were surely not more *disinterested* than those of the missionaries. Mr. Richards and his colleagues did what they were bound to do as ministers of religion, and no more. They were the moral and spiritual guides of the people. When a chief made a profession of Christianity, he naturally sought advice of the missionary in matters of personal duty. But as a chief he owed duties to the people under him. Many of the civil and social customs of the nation, that had grown up in their heathen state, were flagrantly opposed to Christian principle; and was a minister of Christ to sanction them through fear of exceeding his province? Faithfulness to the souls committed to his charge, whose responsibilities before God were not to be varied by distinctions of earthly rank, surely forbade. Beyond this, and the faithful exhibition of scriptural morality, they never went, as missionaries. When more was asked of them, as was asked of Mr. Richards, the Board, we have seen, decided that it was incompatible with missionary relations.

Of late, the successful working of a constitutional government has excited a very different complaint. Some of those who consider republicanism an essential part of the gospel, or rather, something so transcendent as to outrank everything else in heaven and earth, have blamed the mission for not constraining the king and chiefs to abdicate their hereditary functions, and set up a democratic government. Now this was a matter in which they had no concern, as a mission, and if they had attempted such a revolution the probability is that it would have put an end to their enterprise. They considered their spiritual work their most important, their exclusive work, and were not likely to sacrifice it to gain inferior objects. The whole duty of man does not consist in voting and being voted for. It was possible, as has been abundantly proved, to bring the king and chiefs under such restraints of principle as should lead them to exercise their power in a spirit of justice and equity, with a scrupulous regard to the personal rights and happiness of their subjects, securing to all the utmost liberty of speech and of action that any well-ordered community enjoys, restraining violence and corruption, and throwing the safeguards of impartial law around the most defenceless. The divine law,—supreme love to God and the

equal love of our neighbour,—and the golden rule of perfect reciprocity, enforced by the motives of the gospel, and by the sanctions of conscience enlightened from the Bible, are more powerful than the best balanced constitution human wit has framed. It is not claimed that the government of the Sandwich Islands reached a perfect ideal standard; the imperfections of human nature in its best state forbid this, and the state of the Hawaiian people was many degrees below the best; but most of those who have found fault with their laws belong to a class whose standard of moral action would hardly bear comparison with that of the people they despise.

Mr. Richards did not at first hold any political office, but as chaplain and interpreter was expected to attend on the king and chiefs, and as a teacher, to give them information on the general principles of civil government recognised by civilized and Christian states. He did not set up for a jurist or political economist. Probably he was able to do more for his royal and noble pupils than if he had. He steered clear of technicalities and “binding precedents,” of forms venerable only because they are old, and maxims assented to out of reverence for great names. He took the moral law as his standpoint, and to this brought all municipal laws for comparison. Whether the subsequent introduction of a more artificial system has been for the best good of the nation may be doubted.

On the regular organization of a responsible government, Mr. Richards was for a time a member of the cabinet, and was despatched as an ambassador to England and other foreign courts. These appointments indicated the high confidence his probity and his disinterested devotion to the welfare of the islands had justly inspired, but he was never formed by nature for a diplomatist, and his success was not distinguished. He was a better keeper of the royal conscience than of the “great seal,” more likely to be useful as an adviser than as a responsible minister, and more at home in the Hawaiian than in any European court.

In the year 1841, the American Board resigned their common schools on the islands to the government, which was able to support them, and very properly regarded them as a national concern. The oversight of them was committed to Mr. Richards. In September, 1846, this branch of public service was recognised as a distinct department of administration, at the head of which he was placed, with the title of Minister of Public Instruction. He continued in the exercise of his official duties about a year, but his health was

enfeebled, and it became evident that his career was nearly ended. He died November 7, 1847, in the fifty-fifth year of his age.

Mr. Richards was not distinguished by originality of genius or brilliancy of talent. But he was plentifully endowed with that which is better than either,—sound judgment. When he had a good object before him, one that commended itself to his moral judgment, he could work for it, and work till it was accomplished or was *proved* to be impossible. His character was eminently fitted to inspire confidence, true and frank, and always decided. He was “upright and downright.” With his clear-sighted and single-minded integrity was naturally allied an absolute fearlessness. How important these qualities are in a missionary, especially among savages,—and such were the Sandwich Islanders, in spite of the barbarian precocity of Kamehameha I.,—needs only to be stated. Clearly, all depends on gaining their confidence, if possible their affection. This Mr. Richards did in an eminent degree. When his life was endangered by ruffian violence, they were ready to stake their lives for his. In those critical circumstances, when the garden the missionaries had enclosed with such pains from the wilderness was in danger of being broken open and laid waste, had a timid man stood in his place, in all human probability the spoilers would have consummated their purpose. Had he not proved himself worthy the most devoted attachment of the people, they would have abandoned him to the fury of those who sought his life. And it may be remarked, in passing, that he was blessed in having a wife whose spirit was as unconquerable as his own, one who strengthened his hands and confirmed him in the right, when feminine weakness might have been pardoned for yielding to the promptings of fear. The foundations of his moral strength were strongly laid in the principles of religion. His piety was robust, because it “grew with his growth.” It was implanted at an early age, before time had been given for the temptations of youth to confirm evil habits, and to ingrain those dark traits in the soul which so often prove the canker of Christian enjoyment through a life-time.*

After all, some may suggest, the object of his mission to the Sand-

* The writer regrets that his efforts to procure the materials for a more vivid *personal* portraiture of Mr. Richards were unsuccessful, compelling him to depict his public, to the exclusion in great part of his personal and domestic life.

wich Islands is not likely to be accomplished. The Hawaiian race is doomed to extinction, the government is a prey for France or some other power, and not a vestige will be left of the language, the literature or the institutions he contributed to form and strove to establish. It may be so. The progressive decrease of the population looks dark for the future of that interesting race. France has repeatedly interfered with cowardly force to dictate the legislation of a community whose weakness should appeal to the magnanimity of a great nation; and to compel the admission of that liquid fire which unrestrained will most surely consume the people. Yet it may be otherwise. In the agitations of the present time, the great powers are likely to find something more important to attend to than the worrying of a handful of poor islanders, whose most heinous offence is hostility to French brandy. With their steady increase in knowledge and the arts of life, the decay of population may be arrested. But all such questions leave out of sight the primary purpose of the mission. It was established to gain subjects for a kingdom not of this world, the kingdom of Him who was despised and rejected of men. Though not a visible vestige should be left of what they wrought, God working with them, in the isles of the Pacific, the souls that have been there raised up from the death of sin to the life of righteousness are all safe. They have been, or will be, presented "faultless before the presence of His glory with exceeding joy." That from such a mass of savage degradation a Christian nation like the Hawaiian kingdom should have risen within a quarter of a century, is a great fact. That they should be unable to recover from the effects of a progressive deterioration, extending through centuries, is no drawback to the admiration which such a spectacle justly claims. Least of all is it an objection that they cannot resist a power like France. But as the heaven is high above the earth, so the true result of the missionary work rises sublimely above all material and national distinctions, in the eye of Him before whose face the heavens and the earth shall flee away; and the eye of faith cannot be diverted from the glory that is to be revealed.

The history of the world is a vast and complex subject, encompassing the lives of countless individuals and the events that have shaped our planet. From the dawn of civilization to the present day, the human story is one of constant change and evolution. The early years of our species are marked by a struggle for survival, as our ancestors sought to understand their world and make sense of the forces that surrounded them. Over time, however, the human mind began to flourish, and we began to build societies, create art, and explore the unknown. The history of the world is a testament to the resilience and ingenuity of the human spirit, and it is a story that continues to unfold before our eyes. As we look back on the past, we are reminded of the challenges we have overcome and the progress we have made. And as we look forward to the future, we are filled with hope and optimism, knowing that the human story is far from over.

ARD HOYT.

THE American Board of Commissioners for Foreign Missions, very soon after its formation, was called to the subject of missions among the Indian tribes of North America by a request from the Delawares, communicated through the Hon. Elias Boudinot at the annual meeting in 1814, that missionaries might be sent among them. On this memorial the Board voted that in their opinion, "independent and unevangelized Indians, occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are, with other objects, embraced by the act of their incorporation." In 1816 Rev. Cyrus Kingsbury visited the Cherokee country, having received from the Secretary of War assurances that the United States' government would be at the expense of erecting school-houses and dwellings for teachers, and furnishing implements of agriculture and the domestic arts for the pupils that should be gathered. He was received at a national council, attended by General Jackson on the part of the United States; the plans he proposed were favourably responded to by the chiefs, and a mission was commenced in the following year. The Moravians had commenced their labours in 1801, and maintained a school at Springplace at which forty or fifty persons were taught. The church contained two Cherokee members, one of whom, Mr. Charles R. Hicks, was said to be the second in rank and the first in influence among the chiefs. Operations had also been commenced among the same people by the General Assembly of the Presbyterian Church, at the instance of the Rev. Gideon Blackburn, who undertook the establishment of schools. One was founded in 1804 and another in 1807, having about seventy-five pupils. Both had ceased to exist when Mr. Kingsbury visited the nation, having probably been broken up by the war of 1812. The Cherokee nation contained in 1810 twelve thousand three hundred and ninety-five Indians, and three hundred and forty-one whites,—one hundred and thirteen with Indian wives. They were making progress in agriculture and domestic

manufactures, and had within two years organized a regular constitution of government. Their territory, with that of the Choctaws, originally extended over the northern parts of the states of Georgia, Alabama, and Mississippi, including, also, parts of North Carolina and Tennessee. Tracts were ceded from time to time to the United States; but a considerable section of country still remained in their undisputed possession, which they occupied, in the enjoyment of political independence, and in the exercise of an enterprising spirit that promised and rapidly achieved an almost unexampled growth in civilization.*

Mr. Kingsbury commenced his mission in January, 1817. To promote the physical improvement of the Indians, a farm was purchased, a dwelling-house, school-house, grist-mill, and other necessary buildings were erected, and Mr. Kingsbury was able to commence teaching and preaching. He had been joined in March by two missionaries, Messrs. Hall and Williams, one of whom took charge of the school and the other of the farm. The station was prospered both in its secular and its religious interests. In November Mr. Kingsbury was privileged to report the hopeful conversion of three Cherokees, one of whom, a girl of eighteen, was Catharine Brown, the daughter of half-breed parents, whose name has been long familiar to persons interested in the progress of Christianity among the aborigines of this continent. About this time the mission was reinforced by the appointment of the Rev. ARD HOYT, who arrived with his family in the Cherokee country on the last day of the year, and reached his station at Brainerd, January 3d, 1818.

Of the early life of Mr. Hoyt but little information can be here given. He was born at Danbury, Connecticut, October 23, 1770. He was not educated for the ministry, but was drawn from secular pursuits in the prime of life to devote himself to that service, and at the time of his engagement as a missionary was settled in the pastoral office at Wilkesbarre, Pennsylvania. The tidings that reached him of the movement to Christianize the Cherokees warmly interested himself and his family, and they united in an offer of their services to the Board. Mr. Hoyt was then forty-six years of age; he had a son in the junior class of the College of New Jersey, at Princeton, and two daughters, all pious, and ready for the enterprise. Mr. William Chamberlain, a young man studying with a view to

*Tracy's History of the American Board.

missionary service, and at that time an inmate of his house, joined in this proposal, which was accepted. Mr. Hoyt obtained a dismissal from his congregation, and acted for a short time as an agent of the Board. He was notified to set out for the Cherokee country in November. The household were ready. They received the notice on a Saturday, and the Monday following saw them on their way. There is something peculiarly pleasant in the contemplation of a united household, animated by a common attachment to a common cause of philanthropy, moving together into the wilderness. The Christian public followed "Father Hoyt," (as he was styled in the mission journal, probably to distinguish him from his son, but yet suggestive of the affection that reigned in their circle,) with more than common interest in his journey southward, so happily accompanied. It was a spectacle that had both a patriarchal and a Christian aspect, the characteristics of which were brought into stronger relief by the frank simplicity that marked all Mr. Hoyt's communications.

Very soon after his arrival he was gratified by a visible proof of the productive character of the work in which he had so cordially embarked. The mission church held its first meeting for the examination of candidates for admission on the 21st of January. Three Cherokees, one of them Catharine Brown, already mentioned, were approved and received. Three days afterward Mr. Hoyt, in company with Mr. Hall, a colleague at the station, went out to visit among the people. At night he held a meeting for preaching with the aid of an interpreter. Several Indians were present, and listened with seriousness. One woman said she had always believed that the good would be rewarded, and the bad punished after death, but had never heard of any way by which the wicked could become good and happy. She had been so alarmed on account of her sins that she had fled from her own house to hide in the woods. On the 1st of February two Cherokees were admitted to the church. A man who was present accepted of an invitation to remain with the missionaries all night. He said he did not understand what had been said and done that day, but he had heard that the missionaries could tell him some way by which bad people could become good and be made happy after death; he was himself bad, but wanted to become good, and had come to learn the way. It must be pleasant to preach the gospel to those to whom it is indeed good tidings, and such was the happiness of the labourers among the Cherokees.

Some difficulties were indeed experienced, arising from the agita-

tion felt by the people in view of projects to remove them beyond the Mississippi. The apprehension of such a fate discouraged their efforts to improve themselves and to educate their children. Parents who ardently desired for their children the advantages of the mission-schools withheld them, saying that very likely they would be driven westward before they could learn enough to do them any good. The assurances they received that their teachers would accompany them wherever they went quieted this feeling in a measure, and a treaty with the United States in 1819, confirming their possession in perpetuity of the territory they occupied, restored their confidence. The evil day was only postponed. The people, trusting in the good faith of our government, made such advances in all the arts of life as immensely aggravated the sacrifice they were afterwards compelled to make, from which they have never fully recovered.*

In the face of all difficulties, and with a force insufficient for the discharge of all the duties pressing on them, the mission persevered in their labours of love. Mr. Hoyt, as superintendent of the station, found himself at length unequal to his burdens, and was laid aside by a severe sickness for several weeks. It was apparently a pulmonary attack, which weakened him rapidly, and was accompanied by much acute pain. The mission was largely reinforced within the succeeding two years. On the 4th of January, 1823, five years having elapsed since he came with his family to Brainerd, he was able to look back on displays of providential and gracious benefits enjoyed by them, which awakened the liveliest gratitude. Thirty-six adults had been received to church fellowship at two stations,

* The writer is aware that numerous and plausible arguments for the removal of the Cherokees have been made, by men whose disinterested regard for the welfare of the aboriginal races entitles their advocacy to great consideration; and that many others who originally condemned the measure, since it has been irrevocably accomplished, have arrived at the conclusion that it was necessary and expedient. But it is a noticeable trait of our people, first to acquiesce in, and finally to approve, whatever is enacted, no matter how odious it may have been before it was engrossed on parchment, or sanctified by the application of sealing-wax. Resignation to the fate of others, moreover, is always easy. We have no wish to enter into the question here, but it was impossible to avoid mention of the subject, and equally impossible, while so doing, to repress our unchanged conviction, that the policy of removal was unjust and injurious,—injurious to the morals, and doing violence to all those sentiments which are essential to the progress of any people, even if there was not pecuniary loss; which may be doubted. The act is now irremediable, but that is no reason for giving it an *ex post facto* approval.

the schools were full, and answered every reasonable expectation, the scholars were attentive to instruction and susceptible to religious influences, and several in the congregation, not members of the church, gave pleasing proof that they were truly pious. The Moravian, the Baptist, and other missions within the bounds of the nation, had met with the like success, so that though the field was large and imperfectly cultivated, there was the fairest promise of a fruitful harvest.

In the following year a great change took place in the management of the mission. The station at Brainerd had been formed and managed on an extensive scale, to include the cultivation of a farm, the promotion of mechanical arts and other civilizing processes. Such a plan required the concentration of a large and somewhat incongruous missionary force, for whose agreement on the detail of plans frequent and protracted discussion was sometimes necessary. Secular cares impeded the more direct aims of the mission, and at the same time the expense incurred in supporting such an establishment, it was thought, would do more for the good of the people if more widely diffused among them. The number employed there was reduced about one-half, the persons detached being appointed to superintend other stations. Mr. Hoyt was one of these. He was designated to Willstown. He was not able to enter upon his new sphere at once, having again been prostrated with weakness, which intermitted his labours for three months. He removed in the summer, and on the 10th of October organized a church at Willstown, composed of nine Christian Cherokees, one of whom, it being a Presbyterian church, was appointed an elder. The congregation was serious, and there were encouraging cases of inquiry. A general increase of interest in religion seemed to follow the dispersion of the heathen and their nearer contact with the people. More than fifty converts were added to the several churches.

Preaching had hitherto been chiefly performed by the aid of an interpreter, a process that was felt to be a serious hindrance to effective eloquence. Some educated Cherokees had done what no others could do so well, and their ministerial labours in aid of the missionaries had been much valued. But it was still felt to be important that the Indians should have the Scriptures, and to learn them English was impracticable, in the lifetime of one generation at least. While efforts were making to reduce the language to writing, a native Cherokee anticipated the learned men in their own line, by inventing

an alphabet, so simple in its analysis of sounds that no difficulty was experienced in learning to read in two or three days. It is indeed a phonetic alphabet, the perfection of which must rank its inventor, George Guess, among philological geniuses. The year 1825 saw a printing-press and types in operation, by means of which a translation of the New-Testament, made from the Greek, by David Brown, a Cherokee scholar, was given to the people in their new language. A newspaper followed, and hymns, and it was evident that a decided step in advance was at once made by the nation.

Mr. Hoyt was too feeble in health long to perform his accustomed amount of labour. For several years he had borne the weighty charge of superintendent of the mission, adding to these cares the frequent preaching of the word, which had a marked effect on his auditors. At Willstown this was his chief, and, as his strength declined, his only employment. He fulfilled the public duties of the Sabbath, and during the week received at his house all who sought advice. The number was not small, for the Indians regarded him as a father and friend. The members of the church more especially felt a warm attachment to him as their spiritual guide and counsellor. But it was plain that he could not be long with them. He saw himself to be nearing the confines of eternity, and his mind looked forward into the state of untried being, with the steady gaze of an assured faith. He once said in conversation that "his thoughts were not much on death, but rather on what is beyond it. The Christian's progress appeared to him like one continued course; and though the step from earth to heaven is greater than any other step, yet to the faithful it would be easy."

Still he was not looking for a sudden departure. The summons came "at midnight," but he was ready. On Sunday, the 17th of February, 1828, he preached for the last time, from the words, "Let the same mind be in you which was also in Christ Jesus." The next day he read in his worship the twelfth chapter of St. Luke, speaking with animation of the preciousness of the promises. He retired to rest apparently in his usual health. At half-past ten he suddenly rose, dressed, and raised a window, exclaiming, "I want breath!" Unavailing efforts were made to relieve him. His time had come. Lifting his eyes to heaven with a look of rapture, he said, "I'm going!" After a pause, he again looked upward, with a still more triumphant expression, and repeated, "I'm going!"—

then bowed his head with a smile of unalloyed satisfaction, and "fell asleep."

Mr. Hoyt was an unpretending man, possessed of a good understanding, and more than common sagacity and judgment. His temper was frank and communicative, and with his power of just observation made him, indirectly as well as directly, of excellent service to the cause that enlisted his warmest interest. His journals, sometimes minute, always picturesque and vivid, were read with avidity, and did much to quicken public sympathy for the mission. His heart was drawn out towards the Indians, not in a poetical or romantic, but in a *practical* benevolence. He did not live to see the full confirmation of the faith that prompted effort for their elevation into a civilized and Christian society, or to view with ineffectual sorrow the wrongs they suffered. But he aided in casting in the leaven which has since wrought with such transforming power on the nation,—in sowing the seed which has since been multiplied in the reaper's hands,—in originating a movement incapable of arrest, save by the extinction of the people whom it is bearing onward toward the farthest goal of human progress. His works do follow him.

CYRUS SHEPARD.

IN the missionary enterprise, as in other evangelical labours, "there are diversities of operations." Besides the ministry of the gospel, which is the chief agency honoured by God in the conversion of the heathen, there is room for the intervention of lay agency, conducting departments of effective labour auxiliary to the main process. It is well to bring into remembrance some of those who, in such spheres of effort, have vied in self-denying toil with any of the more honoured leaders of Christian enterprise, though less regarded by those who observe the progress of evangelization. Such a man was the subject of this brief notice.

CYRUS SHEPARD was born at Acton, Massachusetts, August 14, 1798. When he was very young, his parents removed to Phillipston, where he grew up to manhood. His father was a revolutionary soldier, and died on the morning of Independence-day, 1831. At an early age the son became deeply engaged in study, and adopted the profession of a common school-teacher. He was exemplary in his deportment, and sound in his moral and religious principles, but was a stranger to experimental religion till he had entered on the twenty-eighth year of his age. Previous to this time he had been punctual in attendance on the means of grace, and his profession as a teacher brought him often under the more immediate personal influence of clergymen and other religious men. His private journal shows that he was not without frequent impressions concerning his religious duty. In January, 1826, these convictions, long postponed, were urged upon his conscience with a force he had formerly been a stranger to, at a Methodist meeting, the first he had ever attended. He was shortly enabled to cherish a good hope of salvation, though at first with trembling. The course he afterwards led abundantly proved the genuineness of his conversion. It was not brilliant, but steady. He was obedient in all things, as the way of duty was made known to him. He made no attempt to evade "one of these *least*

commandments,"—a spirit which invariably leads to a breach of the greater,—but diligently sought to be blameless, and this from no constraint but that of love.

The duties of a common school-teacher in Massachusetts at that time demanded less literary preparation than is now exacted by the advanced state of public opinion, and as supply is generally graduated by demand, there is no reason to suppose that Mr. Shepard's acquisitions in this respect would now be considered eminent, but they were fully up to the standard then required. He was conscientiously diligent in the pursuit of every branch of study he had to teach, and his skill in imparting instruction made him a valued preceptor. He had unusual tact, a ready insight into character, and a faculty of adapting his instructions to the capacity of his pupils. He was able to gain their esteem and confidence in an unusual degree; they not only respected, but learned to love him,—a harder thing to gain than admiration, and to a generous mind far better. He loved his work, and he felt a deep and affectionate interest in his pupils. This led him to cherish a constant feeling of responsibility for the manner in which he discharged his duty. Indeed, his solicitude on this point was a chief means of fastening in his mind the conviction that he needed divine help in his employment, and was a remote occasion of that tenderness of conscience which led to his conversion and so distinguished his character as a Christian. It may well be inferred that such a man would not be content to let slip the opportunities he had of inculcating that heavenly wisdom which is most needful for the soul. He exerted a constant and valuable religious influence, the effect of which was visible to some extent, but can be fully known only when it shall be revealed at the last day.

In 1829 Mr. Shepard removed to Lynn, where a new and more striking development of his character appeared. He was here called upon to exercise a wider religious activity than he had done, by the existence of a deep and extensive religious interest in which several churches participated. He was not licensed as a preacher, nor was he forward in any labours of a public character; but in little circles for prayer and religious conference, and more especially by familiar and faithful conversation with persons in whose welfare he felt interested, he became the instrument of great good to many, particularly young men.

But it was chiefly his connection with the Sabbath school that dis-

closed those traits which marked him out as a missionary. A short time previous to his removal to Lynn, the Sabbath-school had been reorganized on an efficient plan. A teachers' class had been formed, with a good library, containing many standard books of reference. Mr. Shepard was always punctually present to participate in the examination of the lesson they were to teach, though his modesty did not permit him to become specially prominent in the discussions of the class. But he soon gathered round himself a lesser circle of teachers, who met regularly to consider the topics of instruction, the state of their respective classes, their encouragements and their hindrances, studying to strengthen their hands by mutual counsel and supplication. He was a successful teacher; his diligence in preparation gave him power. His whole heart was in the work. Moreover his opinions, in regard to the expectations of success teachers may be permitted to form, were in advance of those held by most at that time, and by too many now. He believed in labouring for the conversion of children; that children, who are old enough to sin, are old enough to repent, and to exercise Christian affections. His efforts were not vain.

At how early a period his mind was turned to the subject of missions it is not easy to determine, but it was cherished among his first and strongest Christian affections. It was the fruit of an earnest love of souls, that overstepped all local and accidental distinctions, and fastened itself on the great facts that equally concern all men, as the guilty subjects of one moral government, heirs in common of immortality, and bound to the same judgment-seat. His views were large; he looked abroad among the nations, and the evidence that "the whole world lieth in wickedness" painfully oppressed his spirit. The conviction eventually fastened on his mind that he was personally called to engage in the work of evangelizing the heathen, but he did not immediately press forward to offer himself for the service. He waited for a more decisive providential confirmation of his views. Meanwhile, he was active in manifesting his interest in the cause and enlisting others. He always attended the monthly concert of prayer for the world's conversion, an appointment he greatly loved. He contributed liberally for the promotion of the object of his prayers. The teachers' class became a missionary society, each member collecting the voluntary gifts of his pupils, and, with his own, paying them over to their common fund. During the first three years of its existence the school collected three hundred dol-

lars, which was at first given to the Methodist mission among the Indians in Canada, and subsequently to the support of a school among the Oneidas. A translation of the Wesleyan Catechism No. I. was also printed for the use of this school at their expense, and was dedicated to "the members of the Sabbath-school of the Methodist Episcopal Church at Lynn Common."

Africa was first present to Mr. Shepard's mind as a field of missionary effort. He did not aspire to the ministry, but pleased himself with the thought of gathering the young about him, as had been his wont, and teaching them the elements of divine wisdom. On one occasion he said to a friend, smiling, "O brother, I have had a most delightful dream. Would that I could realize it! I set sail for Africa with our missionaries, and our noble ship dashed finely on towards that distant and neglected land, while my heart leaped within me for joy. I had gathered around me already the sable children of the missionary school, teaching them the word of life, when I was hurried back to know that I have yet to wait for that time. But *it will be*," he added with emphasis; "I shall yet labour in a heathen land. The Lord has called me, and I have laid my plans."

If his plans had definite relation to Africa, they were disappointed. There was work for him to do elsewhere. A letter was published, to the effect that a company of Flathead Indians, delegated for that purpose, had come from beyond the Rocky Mountains to St. Louis, a journey of two thousand miles, to inquire concerning the God of the white man, and to request teachers of His religion for their people. This report was very much exaggerated, but there was enough in the unadorned facts to move Christian sympathy. They came on no such errand, but on their way, or after their arrival, heard that the white men had a book sent from God, and called on the Indian Agent at St. Louis to make inquiry as to the truth of the story, and to learn something of the contents of the revelation. The intelligence of this incident, coloured as has been described, created a great sensation, and Rev. Messrs. Jason and Daniel Lee were engaged by the Missionary Board of the Methodist Episcopal Church to commence a mission in Oregon. Mr. Shepard's name had been mentioned in reference to an appointment as a teacher in Africa, and one of the missionaries, meeting him in Boston, conferred with him on the Oregon mission. He was so much pleased with Mr. Shepard's appearance and conversation that he recommended him as a member of their missionary circle, and in accordance with

this suggestion the appointment was made. His journal, under date of December 5th, 1833, records his decision:

"This day brothers Lindsey and Lee came to see me in reference to my engaging in the Flathead Indian mission. After some conversation I agreed to go. It may seem to some that I was precipitate in making up my mind on this important subject; but it is all known to myself and my God. For more than seven years my mind has been exercised on the subject of missions; and a conviction has been fixed for years, that duty would ultimately require that I should give up the comforts of civilized life, and spend my remaining days in a heathen land, far away from those social endearments which render earth, in a measure, a paradise to the true Christian. I have endeavoured to count the cost, and after a careful, and, I think, thorough examination of the privations, difficulties and dangers attendant on a missionary life, even the probabilities of death itself not excepted, I can say that, by the assistance of divine grace, 'none of these things move me, neither count I my life dear to me,' so that I may do the will of my Heavenly Father, and fulfil his work." And to a friend he wrote, recounting his long-cherished impressions of duty: "My prayer has been that God would open the way, in his providence, and that I might be directed in the path of duty. At times my soul has been on the stretch for the work, and it seemed as if I could wait no longer: the way at other times has been closed up in an unexpected manner. Sometimes I have been almost ready to despair of ever entering into the work which lay so near my heart, and then again my expectations have revived with increased vigour. At length the Lord has, I trust, in his own time and manner, opened the way before me, and thus far has smiled upon my every effort which has been made in reference to the mission. In him is my trust: I feel I can lay all at his feet,—resign my friends and every dear privilege enjoyed here in my native land, and go at his command, trusting in his righteous providence and grace to carry me through a long and wearisome journey in the wilderness, and to give success to our enterprise in the place of our destination."

The cheerfulness with which he set out on his errand of benevolence was the effect of anything but insensibility to the sacrifices he made. Oregon was not then, as now, the resort of enterprising emigrants. It was fitly employed by our country's greatest poet as

the image of utter solitude.* The Indians peopling the further slope of the Rocky Mountains, in point of degradation, might vie with almost any heathen brought within the notice and range of Christian charity. Mr. Shepard was a man of warm and constant attachments, both local and personal. The places where his childhood and youth had been passed were associated with his purest recollections; the friends of his youth and manhood he cherished with a warmth of affection that knew no abatement from time or distance. To part from his venerable surviving parent, from the large circle of friendship he had formed in his employment as a teacher, and, above all, from the Sunday-school that had so long engaged his efforts and prayers, cost him a degree of pain not easily to be conceived by minds less delicately attuned to the softest breathings of human and Christian sympathy. More than once he found his utterance fail him when he would say farewell,—the silent tear and warm grasp of the hand expressed what his lips refused to speak.

Mr. Shepard started for Oregon on the 4th of March, 1834. He met one of his associates, Rev. Jason Lee, at Cincinnati, and Rev. Daniel Lee at St. Louis. Here these two remained to make further arrangements for their journey overland, and to overtake Mr. Shepard at Independence. A company, under command of Captain Wyeth, was under march for the Columbia River, and the mission family, consisting of the Messrs. Lee, Mr. Shepard, Mr. Edwards, a layman from Richmond, Mo., and Mr. Walker, who was engaged for one year to aid in the establishment of the mission, travelled in his train. Their route, though now rendered familiar to the public, as a high road of emigration to the Pacific coast, has lost none of its romance and little of its difficulty. From Independence they proceeded to the waters of the Kansas, thence nearly two hundred and fifty miles to the Platte River, and after journeying along the valley of the Platte for twenty-one days they struck the Sweetwater, by whose deep and narrow channel they were guided through the range of the Rocky Mountains, and descended towards the western ocean. They reached Haine's Fork, a branch of the Colorado, on the 19th of June, and rested for twelve days. From this point they travelled along the western slope of the mountains to the valley of the

* Or lose thyself in the continuous woods,
Where rolls the Oregon, and hears no sound
Save his own dashings.—BRYANT, *Thanatopsis*.

Columbia, and on the 15th of September arrived at Fort Vancouver, the principal establishment of the Hudson's Bay Company, having travelled one hundred and five days, and rested in camp thirty-five days, since their departure from St. Louis.

The original destination of the missionaries, as we have seen, was to labour among the Flathead Indians. But the tribe was much smaller than had been supposed, their continual wars with neighbouring tribes having rapidly thinned their numbers, and at the same time made a residence among them proportionally insecure. Moreover, their remoteness from every point of communication with civilized men, involving the necessity of transporting all supplies for the mission several hundred miles, and the hazard of frequent destitution, appeared a sufficient reason for deviating from their original intention. By settling in the valley of the Willamette, they avoided these inconveniences, and, what was of more importance, had access to a larger number of Indians. For these reasons the company selected a station in that valley, leaving Mr. Shepard at Fort Vancouver to await their preparations for active service. Here he remained till the spring of 1835.

His residence at Fort Vancouver was anything but a period of idleness. There was no regular preaching there. The chief factor, Dr. McLaughlin, being a Roman Catholic, there was a chapel for occasional worship according to that ritual within the enclosure. The service of the Church of England was read on Sundays by the second officer in command. During Mr. Shepard's wearisome journey he had contrasted their secluded occasions of social prayer with the full measure of Christian privileges he gave up at Lynn, but in the solitude of the fort, with the destitution of congenial society, his mind reverted sadly to the Sabbaths he enjoyed in camp on the Kansas, the Platte and the Columbia. But he gave way to no murmurs or repinings. Girding himself with strength in the exercise of secret devotion, he found occupation for his active powers in teaching a school of about thirty children, French and Indian half-breeds. By a singular providence he had also under his charge three Japanese youth. They had been wrecked on the coast, and held in slavery by the Indians, from which they were ransomed by Dr. McLaughlin. They found means to disclose their situation by sending to the Fort a drawing on China paper of a junk on the rocks plundered by Indians, with three persons in captivity. Inquiries

were made, the place of their detention was discovered, and they were brought to the fort.*

No better preparation for his future employment could have been enjoyed by Mr. Shepard, than these engagements afforded. The character of his pupils, so different from any he had before taught, called into exercise much of that patience and sympathy, that tact and discrimination, so much needed in communicating instruction to savages. It was an intermediate sphere, by pausing in which for a time, the abruptness of a descent from a New-England school-room to his intended labours on the Willamette was sensibly diminished. The value of this to a mind so sensitive as his is not easily estimated. In a letter to a friend, after recounting some of his trials in the journey and after his arrival, he says: "When I reflect upon the sufferings of our Lord in the days of his flesh, to save rebellious man, not having where to lay his head, I blush to think that I have endured either privation or suffering. I wish to spend the remainder of my days in doing good, according to the grace of God given to me. I am as willing my body should lie with that of the red man in this region, when the spirit shall have returned to God who gave it, as that it should sleep with kindred dust. The miserable condition of these poor Indians deeply impresses my heart; and can I but be instrumental in ameliorating their condition in any degree, my life shall be cheerfully spent, and my tenement of clay worn down in their service. I thank God that I have been permitted to come thus far, with a desire for their salvation. I bless him for having caused me to feel the burden of their souls. It is my earnest prayer, that my small spark of missionary zeal may be kindled to a flame by the Holy Ghost, and henceforth stimulate me to more vigorous exertions to save souls."

It ought not to be omitted that by his residence at Fort Vancouver, he did the mission an essential service in attracting to himself the esteem of the officers of the Hudson's Bay Company. They appreciated the excellence of his character, and were conciliated to the object of his pursuit. From their influence over the Indians, it was in their power, and they showed themselves disposed, to promote the purposes of the mission in various ways. So that besides the direct influence for good he was able to exert

* The Hudson's Bay Company sent them to England, whence they took passage for China, there to await some means of transportation to their native country.

during his sojourn there, he had evidence that he was indirectly advancing his main errand.

While thus occupied, his associates had selected an eligible station in the Willamette Valley, and with much toil had erected a rude log house for their dwelling and school. Their planks and boards were riven from logs, the doors swung on wooden hinges, their window-sashes were *whittled* out, and their furniture was the work of their own hands, constructed from the same unpromising materials. Rude and unsightly as it was, the purposes for which it was framed gave to the structure a higher beauty than belongs to any architectural expression, and the spirit in which its occupants toiled, made its scanty accommodations more satisfying than the most luxurious splendours.

Mr. Shepard joined them in the spring of 1835, and addressed himself to his task. For the first two or three years, much attention was necessarily given to clearing the land and other secular cares; but he gathered a school, beginning with five children, which in two years increased to more than thirty. Some adults also attended more or less regularly on the Sabbath-school. Several new missionaries* arrived in 1837, and two new stations were founded. Efforts were made, with partial success, to induce the Indians to engage in agriculture and improve their habits of living. But, in 1839, things assumed a more cheering aspect in regard to spiritual progress. An old Indian doctor came to a gradual perception of the truths of Christianity, and a great change was wrought in his character, giving proof that he was made wise to salvation. The work spread. Inquirers were multiplied, insomuch that all other labours were interrupted to give needful attention to them, and the work did not cease till the hopeful converts were numbered by hundreds, scattered over a large extent of country.

Mr. Shepard was naturally much interested in this success, but his chief labours were in the school, which claimed from him a degree and kind of attention that would have been a task to one less humble and devoted to the good of his pupils. They were a poor, degraded set of creatures, of coarse features, some of them wilfully deformed according to the savage customs of the people, or through disease. Their manners were as coarse as their faces,

* To one of these, Miss Susan Downing, a former acquaintance of Mr. Shepard in Lynn, he was married, about two months after her arrival.

they were slow to learn, and generally the reverse of interesting. But if they had been as lovely as the fairest inmates of a New England school, they could not have more attracted the earnest sympathy and care of their teacher. Besides their lessons, they had to be clothed by the mission family, and, indeed, every thing pertaining to personal neatness, and the whole care of their health, their labours and their recreations, fell upon their benevolent guardians. Some were Flatheads, their skulls compressed in infancy till they retreated rapidly to a narrow point, their features distorted, their whole appearance repulsive; yet Mr. Shepard overcame the feeling. "We love them very much," he wrote to a former pupil, "and they love us. Those of them who are full-blooded Indians have very flat heads. They would appear very strange to you; but we have become so accustomed to the sight that we do not mind it so much." For the first two or three years the missionaries endured many hardships, but they never grudged the care of these poor children. Their coarse fare and scanty accommodations were shared freely, and with a cheerful warmth of affection which won the hearts of all.

But the main care was for their spiritual interests, and in this respect Mr. Shepard found an ample reward. The first indication that his instructions were taking root, appeared at the close of the year 1837, when an unusual interest in personal religion was shown by several of the children, and six shortly made a good profession of their faith. Others followed, and the humble school-room was vocal with prayer and praise. The happiness experienced by those self-denying labourers, and especially by him to whom the school was more immediately committed, cannot be described. That which causes "joy in the presence of the angels," transcends the force of human language.

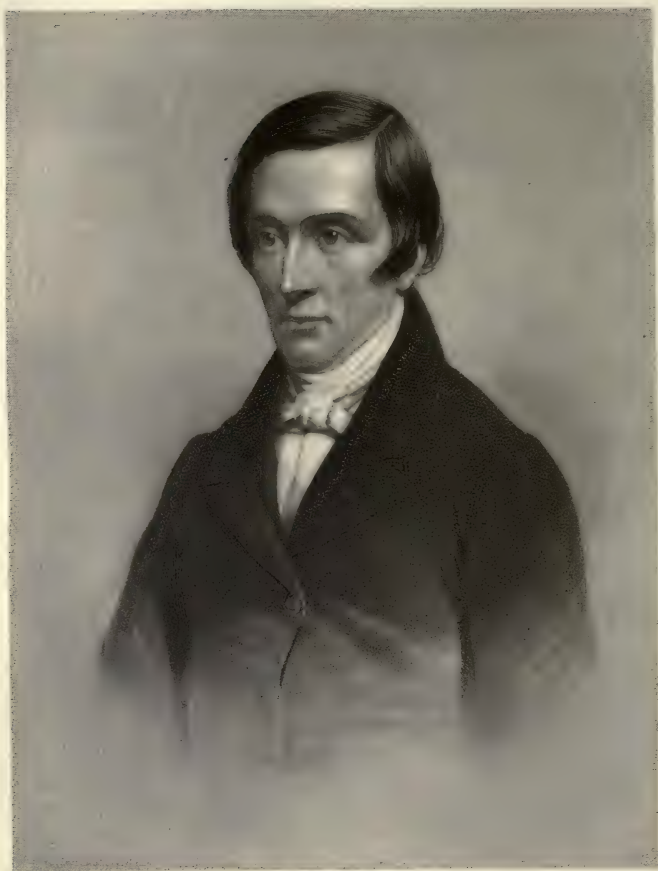
To do entire justice to Mr. Shepard's labours and sacrifices, it should be stated that he struggled continually against bodily weakness. He was much afflicted through life with scrofula, inducing a general weakness that was naturally accompanied at times by a morbid despondency. But he had none of the disposition cherished by many Christians, to make his discharge of duty conditioned on the agreeableness of his feelings. It was no part of his religion to do good merely when it was altogether pleasant and easy to do it. If it had been, he would never have set foot in Oregon as a missionary. There were times on his long journey between the Mississippi and Columbia, when languor and pain depressed his

spirit, but though weary and sometimes lonely, he had too long walked by faith to suffer these things to move him from his steadfastness. In 1838, his disease attacked his right knee. His sufferings were acute, and the remedies used were as painful as the disease, but so long as he could keep from his bed, he was at his post in the school-room, forgetting himself in his interest for the youth gathered round him. In the fall of 1839, he was so far prostrated that he was compelled to give over his work. Still, when he could do nothing else, he sat bolstered up in bed, and busied his hands in making caps for the boys. All remedies failing to give relief, amputation was resorted to. The operation was painful, and the more difficult to be supported from the shattered state of his general system, but he never murmured; patience sealed his lips, except as they were parted now and then to exclaim, "*God is good!*" He lay helpless, but ever ready to utter sentiments of gratitude and praise, till the morning of New-Year's-day, 1840, when he resigned his spirit to Him whose he was, and whom he had so faithfully served.

Mr. Shepard, it must not be supposed, attained to the excellence which his maturer years disclosed, without much exertion and severe self-discipline. No one ever does. A sensitive mind united to a frail body, he was quickly susceptible to crosses and disappointments, and was sometimes prone to hasty words, but he watched and restrained his constitutional faults—never indulged or palliated them. His Christian course was a warfare, but it had the promise of victory, which he lived to win through grace. He was thoroughly simple, guileless, transparent, winning confidence by the plain sincerity always noticeable in his demeanour. His humility was deep and unaffected, and his faith, in a consciousness of his own weakness, took the firmer hold on that strength which is made perfect in weakness. Through faith and patience he *inherited* the promises, and he rested on them and felt able to plead them with assured confidence. Hence, whatever personal trials hedged up his path at times, he never doubted as to the success of his labours, for he attempted them in concert with a Power that is irresistible, prompted by Love all-pervading as the divine essence.

His faith was that which "*worketh by love.*" It was as far as possible removed from indolent expectation. That God wrought in him, he was well persuaded, and therefore he worked with his might. What his hand found to do, he did, and he found a great

reward. This is the lesson of his life,—that without eminent gifts or great advantages,—with nothing more of natural or acquired ability than thousands possess, who are contented to live after the most commonplace standard admitted by society,—it is possible to be eminently useful to the church and the world, to contribute to the redemption of man, to the happiness of heaven, and to the glory of the Lord.



A. H. Ritchie, sc.

W. H. Hewitson

WILLIAM HEPBURN HEWITSON.

WILLIAM HEPBURN HEWITSON, a principal actor in a movement which has been called "the greatest fact in modern missions,"—a distinction, the exact justice of which we will not moot, though a great fact it undoubtedly is—was born at Culroy, in the parish of Maybole, in Ayrshire, Scotland, September 16, 1812. His physical constitution was delicate, but that fragile tenement lodged a most aspiring soul. When a little boy, he used to say that he would be either a minister or a king. Of royalty he had no distinct notions, but his early religious education made him more familiar with the ministerial function, at least in its outward forms, and with the language of scriptural piety,

Such as grave livers do in Scotland use.

A chair for a pulpit and his sisters for an audience, one of them acting the precentor, supplied him with the needed apparatus for experimenting on his alternative object of ambition, and he exulted in being able to move his little congregation to tears by the energy of his declamation. After five or six years in England, his father was appointed in 1825 parochial teacher of Dalmellington, and he returned to his native Ayrshire. He was a prodigious reader in a desultory way, but he now gave himself to a more systematic course of study, in which he made remarkable progress. He went his own way to work, and made his own way. He gained by solitary and unaided exertion an unusual mastery of Greek and Latin, pored into Hebrew and French, and into ancient and modern history.

Feeble health, doubtless aggravated by intense application, prevented him from entering at once on the career he ardently expected, but in 1833 he entered the university of Edinburgh. The competition was eager, the combatants for academic honours were the flower of the principal Edinburgh schools, but at the close of his second session "the self-taught country lad" distanced all, and bore off the

palm both in the classics and in logic. In both, his attainments were not only brilliant, but thorough. He was not content to translate, decline and conjugate the classic authors, but, going beyond verbal analysis and textual subtleties, he read and digested them. He both acquired the *art* and the *capacity* of reasoning, and showed a force and fruitfulness of thought that exceeded the expectations of his best friends. This was abundantly shown after completing, in 1837, his university course in the arts, by an essay "on the Nature, Causes and Effects of National Character," a theme proposed for a university prize. It received the offered award, and Professor Wilson solicited its publication. A little while before, so flattering a request would have been complied with at once, but a change had already come over the student's mind. He was roused from his dreams of fame by remorse for the Godless, soul-destroying selfishness of his ambition. He had looked forward through all his course to the Christian ministry; he felt that he was without the needful preparation of spirit; nay, that in his insane pursuit of applause,—for such it now appeared—he had done himself all but fatal injury. Thenceforth he essayed to enter on a new course, to deny himself and his worldly desires, and to give himself in all humility to his sacred calling.

In November, 1838, he entered the Divinity Hall of Edinburgh, then presided over by Dr. Chalmers. With seriousness and gravity, subduing but not suppressing his scholarly enthusiasm, he gave all diligence to master the heights of theological and biblical lore. But with all his earnestness he was yet a stranger to the simplicity of the gospel, and it was not till the lapse of about two years, and after severe wrestlings with unbelieving self-righteousness, that he found the peace and rest of genuine faith. The change was great. He had been known as a profound scholar, a sober and strict student in divinity, exemplary in his behaviour, and giving promise of unusual power and brilliancy. He was now, beside and above these, a devoted servant of Christ, desiring to follow his Lord in all things, counting it most blessed "to have an ear deaf to the world's music, but all awake to Him who is 'the chief among ten thousand, and altogether lovely.'" The distinctions he had sought with such ardour, and which, he believed, were a snare to his soul, he renounced, and even sold his university medal,—an act which *may* have been wise, but we must think was by no means a self-evident duty.

His severe and protracted studies had effected his body as well as his soul. Indeed, he was imprudent to the last degree, and in the

spring of 1841 found it necessary to seek relaxation by going into Fifeshire as a private tutor. While here, he was laid low by a fever, soon after recovering from which, symptoms of incipient pulmonary disease warned him that his hold on life could only be retained by the utmost care. The now sainted McCheyne had long desired him as a colleague in the pastoral office, and he desired no better station; but it was not so to be. He was licensed in the spring of 1842, and in June went to Bonn, in Germany, as the invited companion of a peer who proposed a temporary residence there. An inflammatory attack brought him to the verge of the grave, and in September he retraced his steps homeward. Here he remained till the autumn of 1844, in a state of strict seclusion, unable, in the opinion of his physicians, to preach with safety, but inwardly strengthening himself for what awaited him.* His letters show that he drank deeply of the wells of salvation, entered more intimately than ever into the spirit of his blessed Master, and was ripening for most effective service, should he be permitted to serve in the church, and for the most exquisite enjoyments of Paradise, should he be soon removed thither. He was ordained, November 6, 1844, by the (Free Church) Presbytery of Edinburgh, and appointed as a missionary to the Portuguese of Madeira, a hazardous service, but one from which he was not the man to shrink. His destination having been incautiously announced in a newspaper, he thought it best to go first to Lisbon, where he arrived early in December. With an ease that attests the native vigour and thorough training of his mind, he mastered the Portuguese language in about two months, and in February set sail for Madeira.

This island, from its salubrity much resorted to by invalids, contains a population of one hundred and twelve thousand, of a race apparently mixed of Portuguese and Moors,—more athletic and comely than the Portuguese, but ignorant, and, until lately, held contentedly by a superstition that exerted a stronger repressive force on the intellect and conscience than on the passions. This, which is true of Romanism every where, was especially true in Madeira.

* In this process we do not include his millenarian speculations, which he enthusiastically prosecuted. Without affirming that such a result is necessary—for it did not appear in his case or that of Henry Fox—it is certain that in many minds such opinions cut the sinews of missionary effort, and exert anything but a favourable influence on Christian character.

From the number of foreign residents, an Episcopal and a Presbyterian Church existed at Funchal, but nothing was done for the natives till about 1838, when Dr. Kalley, a pious English physician, commenced distributing the Bible and holding meetings for religious conference in his house. In 1840 the interest of the people in the Scriptures had so much increased that many adults went to school that they might learn to read the Bible. Soon the meetings had to be held in the open air. For several months in 1842, from one thousand to three thousand assembled, and once they were reckoned at five thousand. The great truths of redemption, of peace in believing and the hope of glory, became in some places topics of common conversation in the fields and highways.

The ecclesiastical authorities now bestirred themselves. A pastoral was issued, describing the Bible as "a book from hell," and threatening with excommunication all who should read it. An order was promulgated suppressing the schools, a number of which Dr. Kalley had instituted, that the people might read the Scriptures for themselves. Two persons only had openly renounced popery, and received the communion at the Presbyterian church. They were excommunicated. Dr. Kalley was forbidden to speak on religious subjects. The order was illegal, contrary to the charter of Portugal, and he paid no attention to it. Then the people were forbidden to hear him, and many poor persons were imprisoned or beaten for so doing. A wealthy gentleman at once broke the order, to test its legality. He was prosecuted, and the court decided that no person could be hindered from entering another's house with the owner's consent. Dr. Kalley was prosecuted, but discharged, no illegal act having been proved against him. The magistrate having left the island, another functionary arbitrarily reversed the sentence, and he was imprisoned six months.

In the summer of 1844, as if to make their baseness conspicuous in the eyes of the whole world, Mrs. Maria Joachina Alves was torn from a family of seven children to answer a charge of apostasy, heresy and blasphemy. The test of guilt was simple. She was asked if she believed "the consecrated host to be the real body and real blood and the human soul and divinity of Jesus Christ," and assured that her life depended on the answer. Pausing a moment, she calmly replied, "I do not believe it." Sentence of DEATH was immediately passed. The sentence was set aside on account of a technical informality in the wording of it; but the court at Lisbon, in communicating

their decision, distinctly stated that but for this error of the judge the punishment would have been certainly executed,—an avowal of their readiness to shed blood at the dictation of the priesthood, which is commended to the consideration of those who affirm that popery has changed with the lapse of time.*

The public papers denounced Dr. Kalley in the most intemperate manner, even recommending his assassination; it was observed that the cudgel would be a forcible argument with the country people, and a repetition of St. Bartholomew's day or the Sicilian Vespers was hinted at. The authorities took no notice of these threats, and thus emboldened their authors to perpetrate the worst outrages. Persons were stoned and cruelly beaten, houses were burned, families were refused places of burial except in the highway, and bodies deposited there were taken up and burned by direction of the police. In one parish fifty soldiers were quartered, and suffered to go all lengths in plunder and violence. Twenty-two men and women were transported to Funchal, and there confined in prison without any allowance of food. Their sufferings were great, but, like the "prisoners of the Lord" in Philippi, they "prayed and sang praises" in the midst of their enemies. This was not to be endured, and they were silenced. Mass, which had never been said for the benefit of other prisoners, was now observed with carefulness, and these persons were dragged to chapel, and forced upon their knees before the host. For refusing to perform idolatrous rites, some were thrust into a filthy dungeon. After an imprisonment of twenty months, they were tried and acquitted, but not discharged till they paid jail fees for their inhuman and illegal detention. The narrative of Dr. Kalley is a recital of cruelty and baseness, perpetrated in the name of religion, to which it is not easy to find a parallel.

The Portuguese government, in clear violation of the charter, took sides with the persecutors. Dr. Kalley was warned by Lord Aberdeen that he would not be supported by the British government,—a determination not very honourable to his lordship and his colleagues; for surely as long as a British subject did not transgress the laws of Portugal, he had a claim to protection against imprisonment and violence. In these circumstances, the opportune arrival of Mr. Hewitson enabled him to resign the work into the hands of

* Especially when taken in connection with avowals of Archbishop Hughes, of O. A. Brownson, and leading Romanists in France.

one having every qualification for its successful prosecution, and who was prepared to brave any extremity of danger for Christ's sake. The peril was indeed extreme, the enemy was thoroughly aroused, but he had the true spirit of John Knox. He feared not the face of clay.

At the period of Mr. Hewitson's arrival only twenty-two persons had renounced popery, but a large number were earnestly searching the Scriptures and seeking the way of life. He commenced holding conferences in a private apartment. Small numbers only were encouraged to come at once, lest an alarm should be prematurely raised. The converts desired to receive the Lord's Supper, which was first administered in March, 1845, with great secrecy, to thirty-four persons. The priests detected his proceedings, and became vigilant. The meetings were discontinued, and instead of them the people were invited to come by two's and three's. Their thirst for instruction was affecting, and persons would often anxiously inquire when their turn would come. It was a most laborious method, trying to the patience and exhausting to both body and mind; but, though physically weak, Mr. Hewitson gave himself to his tasks with all his heart. The number of communicants soon increased to sixty. In May the police watched his house so strictly that he was compelled to suspend most of his labours for a time. The cloud grew darker. The Bishop of Madeira avowed a determination to seize all the Bibles on the island. Several persons were examined by the magistrates as to his teachings, but enough was not extracted from them to afford plausible grounds for prosecution, and in June the meetings were resumed, with great caution. Five converts were imprisoned, however, and notice was given that all persons who should not appear at church and confession would be proceeded against.

In August he was formally served with a process prohibiting him from holding religious meetings. He complied for a short time, and meanwhile wrote to the Colonial Committee of the Free Church for advice. Should the work, which the Lord had so abundantly prospered, be now suspended? "I may have been violating Portuguese laws," he writes, "but I have been obeying the law of Christ, whose sole supremacy over the church in Portugal, as well as in Scotland, and whose prerogatives as King of kings, no human legislature or court of justice is competent to set aside. The only commission which the minister of the gospel absolutely requires, is that which

bears the seal of Jesus: 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations.' Who, in heaven or in earth, can nullify this commission?"... "Such considerations arise in my mind in connection with my present circumstances; but I don't yet see clearly what course should be adopted as the most scriptural. To continue my labours, in any degree, *much longer*, will inevitably subject me to the threatened prosecution. Yet I cannot see it to be my duty, on this account, to abandon them altogether. When the risk of being apprehended is more imminent, I might flee from the island, but I am not certain that such a step would be consistent with entire faithfulness to Christ."

He resumed his meetings under cover of night. What his enemies might have done at this crisis is uncertain, but he was seized with a dangerous illness, which confined him for five weeks, and left him much weakened for a considerable time. On his recovery, perceiving that dangers thickened round his head, he changed his residence, and at the same time adopted a new expedient. The good work, he found, was making a silent progress by the agency of little meetings, where two or three gathered together for reading the Scriptures and for edifying conversation. He now gathered a class of sixteen promising young men, whom he carefully instructed, that they might be qualified to serve as catechists; so that in case he was driven from the island, the word of God might not be bound or the progress of truth seriously hindered. But he could not be kept back from more direct efforts, and preached every week, shifting his assemblies from place to place, to elude observation. All effort was, however, vain. The bishop urged the magistrates to action, perseverance would only precipitate the blow, and he finally decided to leave the island, hoping that his absence for a few months might in some measure restore quiet. He accordingly announced his purpose, and remained only long enough to take his class of catechists through the course of study originally proposed, and in May, 1846, he returned to Scotland.

The dreaded persecution soon came with unrestrained fury. On Sunday morning, August 2d, as thirty or forty of the converts were assembled at the dwelling of an English family to hear a pastoral letter from Mr. Hewitson, a mob, instigated by one of the canons of the cathedral, besieged the house till midnight. By this time money and liquor had wrought them up to the desired pitch of excitement, and they began breaking the windows and beating at

the door. On being warned of the illegal character of their proceedings, they shouted, "There are no laws for Calvinists!" and resumed the attack. The doors were forced and the rabble entered. The police had remained inactive for hours, and came at last, doubtless expecting that the murderous enterprise was accomplished. But the intended victims had only just been discovered, and one of them knocked down with a bludgeon. Two of the mob were carried to prison, and the inmates of the house were left in security.

A week later Dr. Kalley overheard the soldiers who had been set to guard his house, with some men in masks, concerting his murder on the morrow. No time was to be lost. Disguising himself as a peasant, he concealed himself in the house of a friend. Mrs. Kalley, on her way to the same shelter the next morning, heard their fate openly talked about in the street. "Those who are in that house," said one to another, "will need, to-day, to be sure of salvation." About noon, at the conclusion of services in honour of "Our Lady of the Mount," a rocket was fired as a signal for the attack. A dense crowd surrounded the house, burst the door, and rushed in. Enraged at not finding their victims, they committed the doctor's library to the flames, and went away in search for him. Meanwhile, Dr. Kalley, in female attire and concealed in a hammock, was borne to the pier. There was just time to get into a boat when the ruffians arrived at the spot. The boat was speedily alongside the steamer. Dr. Kalley was safely on board, confronting the immense multitude that thirsted for his blood.

Then the storm which had been so long gathering burst on the devoted heads of the "Calvinists." They fled to the mountains, where they were remorselessly hunted by the hounds of *holy church*. One was murdered, others received injuries believed to be mortal, numbers were beaten sorely to compel them to confess. In despair of justice or compassion from the government, they decided to emigrate. During Mr. Hewitson's labours, he had written to the Colonial Committee: "I believe—I know it for a fact—that there are some here who read the Bible in secret and look to Christ alone for salvation, without having boldness enough in the Lord to confess him openly. Elijah was the only public witness for God in Israel, yet God had in Israel seven thousand hidden worshippers." But even he could hardly have suspected the number of these unrevealed disciples in Madeira. One company after another, despoiled of their goods and driven from their habitations, took refuge on ship-board,

will about EIGHT HUNDRED exiles for Christ's sake were conveyed to Trinidad and other West-India islands. Truly, a mighty cloud of witnesses, to give testimony to the power of truth undefiled! The word of the Lord had proved, in more than one sense, "as a fire;"—it had swept, during two years, like fire in a prairie. It was evidently fire from heaven, kindling the flame of holiness, and making more than ever visible the deformities of that superstition that with "darkness dared affront its light."

Mr. Hewitson arrived at home about the end of June. Longing after his brethren in Madeira, his joy and crown, and greatly desiring shortly to be once more with them, though at the hazard of life, the news of their exile greatly afflicted him. It was proposed that he should follow them to Trinidad, a suggestion he gladly adopted, but it was needful that immediate provision should be made for their oversight. Senhor Arsenio da Silva, a gentleman who had been an elder of the church at Madeira, but was compelled to leave before the general dispersion, and was now at Lisbon, was ordained for this work. Mr. Hewitson continued in Scotland till January, 1847, when he set sail for Trinidad. He touched at Madeira, where he found that the good seed was not extirpated. He was conveyed in a palanquin, shrouded from unfriendly eyes, to the house of an acquaintance, and there enjoyed some hours of conversation with Christian brethren and inquirers. Thus refreshed in spirit, he went on his way, and reached Port of Spain, Trinidad, on the 28th. He found in the neighbourhood three hundred of the converts, and one hundred and fifty in other parts of the island, exclusive of some who found refuge in other islands. The number in Trinidad subsequently rose to seven hundred. It is needless to say that he met a hearty welcome. He found that the pressure of persecution being removed, there was somewhat less of fervent piety among his flock; they were no longer *driven* to walk with God as a refuge from the fear of man; but nothing was apparent that justified doubt as to the sincerity of their profession, or the vitality of their faith. In the absence of pastoral supervision—for Mr. Da Silva had not arrived as soon as was expected—some divisions had arisen, a few had become Baptists, other questions agitated them, and caused a measure of unhappiness which it was his first endeavour to soothe. He was diligent in his calling, preached to the Portuguese of the island, as well as to the exiled Madeirenses, and also visited other

islands. His abundant labours, in a tropical climate, enfeebled his frame, and his stay there was brief. On Mr. Da Silva's arrival, he resigned to him his beloved charge, and before the end of summer was once more in Scotland.

In the spring of 1848, he was settled over the congregation at Dirleton, in East Lothian, about twenty miles from Edinburgh. He entered on his ministry here with all the ardour of his soul, and scarcely a month passed without evidence that the word he preached was blessed to the salvation of some. Decided and uncompromising in presenting "the doctrines of grace," he preached with a solemn tenderness that greatly won upon his hearers. And he was not one of those ministers who suffer their deportment out of the pulpit to present a broad contrast to their preaching. His presence seemed to diffuse a vital warmth, the radiance of a love ever freshly kindled from on high. His conversation was in heaven. Thither he tended, more rapidly than his friends at first suspected. For pulmonary consumption, the seeds of which were lurking in his frame during his whole course, speedily made fatal inroads on his strength, and brought him to his grave in a little more than two years after his settlement. He departed on the 7th of August, 1850, having endured extreme suffering not only with patience, but with such views of Mount Zion, the heavenly Jerusalem, such joyful communion with the Mediator of the New Covenant, so assured an expectation of soon mingling with the spirits of just men made perfect,—that it was an inestimable privilege to partake of the solace that flowed from his lips with increasing fulness till they were sealed in death.

Mr. Hewitson, as has been abundantly manifest, was a man of uncommon mental capacity. He had a penetrating insight, a power of subtle analysis, a ready discrimination, not to be easily baffled or eluded. He early showed a taste for metaphysical speculation, and it was from no incapacity to thrid those labyrinthine defiles of thought that he declined the pursuit. We are inclined to doubt, in spite of the testimony of his biographer, and of a project for an epic poem found among his manuscripts, whether he combined a poetical imagination with gifts so seldom found in company with it. His industry made him master of much learning, which did not in turn master him. The charm of his conversation was acknowledged by

all who were privileged to have intercourse with him even for a few minutes, and time did not dispel the pleasure. But his great distinction was the unvarying spirituality that shed a discernible grace over his whole deportment. He was jealous of everything that should intercept his view of Him who was his life, and whose "appearing" he most truly loved. Instant in prayer, mighty in the Scriptures, rejoicing in hope, faithful in rebuke and admonition, warning every man with tears, redeeming the time for that the day was far spent, his course on earth was plainly the beginning of a more than common measure of joy hereafter.

GROVER SMITH COMSTOCK.

GROVER SMITH COMSTOCK, third son of Dr. Oliver C. Comstock, was born at Ulysses, N. Y., March 24th, 1809. He was blessed with a sound constitution, and under the wise care of his parents, and with abundant exercise, he grew up to manhood with a remarkable fulness, strength, and symmetry of physical development, being six feet in height, well proportioned, and with a countenance and air of exceeding manliness. His body was an index to his mind, which was strong and aspiring, eminently healthful and robust. In boyhood, as might be supposed, he was a leader in the amusements common to that period of life, in which he showed himself unusually daring and adventurous. But he was a dutiful son, and exemplary in his behaviour, not allowing his love of adventure to degenerate into idle and aimless pursuits. At school, those who remarked him foremost in play, were surprised at his unfailing readiness and accuracy in recitation. He carried the same wholeheartedness into every thing, his studies and recreations, his individual purposes, and the offices of friendship. There was nothing hollow about him, nothing to awaken distrust. He attracted and deserved confidence in all his relations. His course as a scholar was uniformly creditable, from the earliest beginnings to his final graduation at Hamilton College, in 1827; and while enjoying largely the esteem of his fellows, his deportment was such, in all respects, as to command the approbation of his teachers.

Having completed his college course, he commenced the study of law, under able instructors, and pursued it with diligence for three years. He was admitted to practice in the Supreme Court of the State of New-York in July, 1830, and formed a connection in professional business with a leading barrister in Rochester. His evident ability, the honourable distinction he had won as a scholar, the purity of his character, and his amiable deportment, commended him to all, and seldom has a young man entered on life with fairer prospects of reputation and emolument.

But his career in the profession was destined to be brief. For a few months it engrossed his energies, but the year 1831, memorable in the religious history of Rochester, opened to his view another and a higher field for the exercise of his powers. His religious culture had not been neglected. From a child, he had known the holy Scriptures, and if they had not made him wise unto salvation, it was from no defect of instruction and devout solicitude on the part of his parents. At this time his mind was aroused, in common with multitudes, to the serious consideration of the claims of religion, and was brought to an intelligent and cordial submission to them. His conduct evinced the sincerity of his open profession. All his powers were surrendered to the service of his Divine Master. He bore full testimony to the excellency of the gospel, visiting from house to house, distributing tracts, reading the Scriptures, conversing with any who would accept his humble efforts for their highest good. It was not possible that one so singly devoted to the service of religion, should long consent to divide it with a profession which makes such drafts on the strongest intellect. He was not the man to shrink from labour, and had he been satisfied with the rewards of the pursuit, he would most cheerfully have submitted to "live like a hermit, and work like a horse,"—the course prescribed by a late Lord Chancellor of England, as necessary to success at the bar. But higher aims, calling for no less activity and endurance, now filled his vision. Having united with the First Baptist Church in Rochester, of which his father was then the pastor, he signified his desire to enter the Christian ministry, deeming it his duty, he said, "to occupy that position which should enable him to do the most good in the world." The church needed no urging to accept of such a candidate for the sacred office, and with great unanimity approved of his proposal. He pursued the study of theology for one year, in the Hamilton Literary and Theological Institution, (now incorporated as Madison University,) with all his constitutional energy, nerved by the influences and guided by the restraints of a simple, scriptural piety.

The recurrence from active life to one of study, indeed, would not have been in itself pleasing, but he was ever looking forward, leaving the things that were behind, and fixing his vision on the great duties for which he was preparing. When thinking of what he had enjoyed in Rochester, he said, "I experienced a sort of pleasing melancholy; but in this there is no profit and no religion,—so away

with it." On his past course and present state as a Christian, he ever spoke with humble self-distrust, as one aiming continually at higher attainments. "I do believe," he writes to a friend, shortly after entering on his studies, "that God requires *all* the services of his children, that he expects them all to be constantly active in his service, and that he is willing to bless all the efforts which are made with a sincere desire to promote his glory." But he complains of a great distance from such entireness of consecration. "I firmly believe that unless I am more holy, and have more of the spirit of my Master, I never can do good in the world. I am as proud as Lucifer, and constantly forget that I am not my own." The studies that engaged his mind, enlisted his powers, not more by the force of sympathy with the pursuits to which they were preparatory than by their intrinsic worth and excellence, and he seems to have cherished a most affectionate interest in the companions and the scene of his brief theological course. In the prospect of its termination, he writes: "The time when I am to leave these consecrated walls, and the dear brethren with whom I have been permitted to associate here, hastens on. The parting hand must soon be taken, and the last look cast upon those to whom I am united by the strong ties of Christian fellowship and love. These things begin to look like realities, but they seem to produce very little effect upon my feelings. Nor is it particularly desirable that they should." Not desirable, certainly, to any such degree as that they should interfere with the cheerful discharge of the duties that moved them alike to associate and to separate,—but no effort of the will could restrain the spontaneous out-goings of a genuine Christian affection.

The missionary spirit, as it is, in truth, only another name for that love which is of the essence of evangelical piety, sprung up in Mr. Comstock's mind in the dawn of his Christian life. His purpose to consecrate himself to the work had its inception at so early a period, and was formed so gradually, that he was hardly conscious of the process. Such at least would be the natural interpretation of a passage occurring in a letter to a frequent correspondent,* written after his appointment as a missionary: "I often think of my saying to you one evening, half seriously, that I would be a mission-

* To whom, though not at liberty to allude by name, the editor is bound to express his obligations for the privilege of perusing a deeply interesting and valuable collection of Mr. Comstock's letters.

ary to Burmah. That was the same fall in which I indulged hope. You thought me then not very serious in what I said, but still, from that time, I used to cherish a secret intention of bearing to the heathen the glad tidings of salvation." During the progress of his studies, this intention was confirmed and divulged. The missionary spirit was then, as it has since been, active at Hamilton, prompting numbers to give themselves to the cause. He writes, under date of March 1, 1832: "Two of my classmates have written this term to the Secretary of the Board of the General Convention, offering themselves as missionaries. Brother Dean had already done so. May the number be increased! I sometimes think that I am shut out from this privilege by the requirement of the Board: 'That such persons only as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of *genuine piety*, good talents, and *servent zeal* for the Redeemer's cause, are to be employed as missionaries.' How unlike my character! I do not know that I shall ever offer myself to the Board, but I do feel that it would be an inestimable privilege to tell the story of Calvary to the perishing heathen." For this privilege, after due deliberation, he sought by a formal application to the Board within a few months, and received a favourable answer.

At the close of his theological studies, he entered on a specific preparation for the field of his appointment. Mr. Wade, of the Burman mission, had arrived in this country in May, 1833, bringing with him two of the native converts, MOUNG SHWA MOUNG, a Burman, and KO CHETTHING, a Karen. As eight persons were designated for that mission, it was thought practicable for them to pursue in this country the study of the languages in which they were to preach, under the instruction of Mr. Wade with the assistance of the natives accompanying him. A school was accordingly opened for this purpose at Hamilton on the 20th of June, and continued nine months. Mr. Comstock addressed himself to the acquisition of the Burmese with characteristic perseverance, though dealing with a tongue so foreign to western modes of thought and speech was adapted to put his patience to the proof. In a letter dated August 14, he gives a lively description of his daily employment:

"At half-past eight I go to the school-room, and remain *oung-ing*, writing, &c., till noon; then of course comes dinner; at half-past one, in school again till five, and then tea, exercise, meetings, &c.

You know my motto is, 'variety is the spice of life,' and on the whole I contrive to get some variety into my daily routine of duties. In our lessons we vary from *wa-swa* to *yap-pen*, from *yap-pen* to *ha-to*; and then again we *oung* awhile, after which we write, recite, talk, laugh, &c. So you see there is variety in my pursuits, although there seems to be so much sameness."—"We are succeeding pretty well, I think. I don't know but I shall be able after a while to make something bearing a faint resemblance to the sounds of Burman words. At any rate, I shall not give up the ship yet. I will labour among the Burmans if the Lord permit." In November, he says: "Our progress in acquiring the language has been quite satisfactory, at least to ourselves. We have translated the Gospel of John, except the first six or seven chapters, and reviewed it to the sixteenth. We are also succeeding very well in acquiring the sounds, so much so that MOUNG SHWAY MOUNG sometimes says, after we have read perhaps two pages, 'Good plenty.'"

As the time for his departure approached, the tone of his feelings was perceptibly raised. He had commenced his preparation for the ministry with a lowly sense of his personal fitness for the work and his dependance on aid from above, and this spirit he cherished. "It is a fearful thing," he said, as he looked out from the seminary on the lot assigned him in the world, "for a minister of Jesus Christ to be left to his own strength and wisdom." But his perception of the fulness of divine power offered to humble faith grew stronger, and armed him with a corresponding confidence. In a letter, written about two months before his embarkation, he says: "I have been thinking a good deal about that strength in God which it is the privilege and duty of Christians to possess. We are very weak of ourselves, I know; we are 'worms of the dust,' 'of yesterday, and know nothing;' but, after all, we can do all things through Christ strengthening us. 'In the Lord Jehovah is everlasting strength,' and I believe it is the privilege of Christians to draw on it, and use it in the service of God. We are exhorted to 'be strong in the Lord and in the power of his might,' and is not this practicable? I do not believe the Lord ever designed the saints to be that puny, inefficient, fearful race which they so generally are. Do you? If not, let us venture upon the strength of God, and, attempting great things, expect great things."

The company with which he was associated consisted of Mr. and

Mrs. Wade, with the two native converts, whose presence in this country had excited a wide and warm interest in the mission of which they were the visible fruit, and Messrs. Howard, Vinton, Dean* and Osgood, their wives and Miss Gardner,—the largest company of missionaries that had been sent out at one time. On the 29th of June, 1834, on the eve of his embarkation, Mr. Comstock gave utterance to his feelings in a brief note. "To-morrow," he says, "is fixed for the day of sailing. Yes, the time has come to sunder all the tender ties which bind me to parents, friends and country. And they shall be freely sundered. I rejoice in the work which God has assigned me. The providences of God have been such toward me that I cannot doubt my duty. And let us do our duty, cost what it may." How much it cost him would never have been more than suspected from his own language, for without any of that unnatural denial of human sympathies which some persons palm upon themselves as specially *manly*, he was not wont to parade his sensibilities; and in this instance he exercised a little more self-restraint, as he afterwards intimated, that he might not stimulate the emotions of his friends by too freely yielding to them himself. But to his latest hour he never ceased to recur with fond recollection to the friends whose Christian affection had done so much for his happiness on earth, and had prepared them for more perfect enjoyment when they should hereafter be reunited.

Nothing in their voyage (except the circumstance of its length) made it to differ essentially from others. The number of passengers united in spirit and purpose relieved its tedium, and permitted it to be profitable to all. Mr. Comstock appears to have enjoyed it, after getting released from the necessary probation of sea-sickness. In quiet evening hours his mind found solace, not sorrow, in remembrance of the past. "I admire summer sunsets," he writes, "but I never saw anything on land equal to the gorgeous beauty of some sunsets which I have recently witnessed. I do delight to take my seat on the stern of the vessel, and watch the 'king of day' as he retires majestically to his ocean rest. Often then does my mind wander to Rochester, and dwell for a season with affectionate interest upon the dear friends I have left for ever. Again, on a clear moonlight evening, I resume my seat, and the scenes of other days rush unbidden upon my recollection. Do you ask if anything of sadness and regret mingles with my thoughts of distant friends and

* Mr. Dean was designated to the Siam mission, and is now labouring in China.

past pleasures? O, no! I would be grateful that I have ever had such dear friends as I have left, and experienced those enjoyments which are now for ever past. God in kindness has granted me rich blessings, but shall I love the gifts more than the Giver? Shall I not most cheerfully relinquish them at his bidding? Yes, let me give up all for Christ, who gave his life a ransom for my soul."

The vessel arrived at Maulmain in December, where Mr. Comstock remained about two months, waiting for a passage to Arracan, the destined field of his labours, during which time he greatly enjoyed the society of missionaries at that important station. He reached Kyouk Phyoo, the place selected for his solitary toils, his wife alone sharing them, on the 4th of March, 1835. A suitable residence was procured, and having some knowledge of the Burmese, he was ready to commence his labours at once.

The province of Arracan, formerly a part of the Burman empire, but acquired by the English at the conclusion of the war in 1826, lies on the eastern shore of the Bay of Bengal; having on the north the province of Chittagong, which separates it from Bengal and Assam; on the east, the Yoma mountains, forming a barrier against the Burman dominions; and on the south and west, the waters of the bay. It extends about five hundred miles in length, and is nearly one hundred miles wide at the northern extremity, but gradually narrows till it terminates in Cape Negrais with a breadth not exceeding three miles. Its area is about sixteen thousand five hundred square miles, inhabited by a population estimated to number two hundred and fifty thousand. The country has been conquered and much oppressed. The people are mostly of a race called Mugs, but they bear a near resemblance to the Burmans, only degraded by servitude, speak the same language and profess the same religion. They are extremely ignorant, superstitious, and distrustful of strangers,—their experience of alien domination having given them too much reason for such a feeling. It would readily be conjectured that their moral state was unpromising. The vices which paganism universally nourishes, had been stimulated by the political and social degradation they long suffered, giving to their character an aspect which at once demonstrated their need of Christianity, and was fitted to discourage all efforts to communicate it.

Mr. Comstock made a tour very soon after his arrival, to become acquainted with his extensive parish, in the course of which he

preached and distributed tracts. The novelty of his teachings drew the people around him in considerable numbers, so that though he made no perceptible impression on their minds, he found great delight in making known to such multitudes, for the first time, the existence of an eternal God, their relations to the divine government, and the only Name whereby they must be saved. Returning to Kyouk Phyoo, he set up two schools, one in English, and gave himself to more circumscribed and systematic labour, which he varied by excursions into various parts of the country. His situation was one that called into requisition all his natural buoyancy of feeling and all the spiritual resources his faith could command. There was no missionary nearer than Akyab, about a hundred miles away, and the English residents at Kyouk Phyoo, though never wanting in courtesy or respect, had no sympathy with his religious spirit or purposes. He had as little sympathy with the unceasing effort they felt compelled to make, by dinner parties and other gayeties, to kill time and make life endurable. He declined entering much into their society, on the plea that it would interfere with his missionary engagements. "They think our course strange," he remarks, "but I cannot help it. I might occasionally get a very rare dinner, but the soul would famish in consequence of it." Yet, though lonely, he could say:

"*We are a happy family.* O that we were holy! My feelings in reference to personal holiness have been somewhat different during the last few months from what they ever were before. I am not holy, dear E., far from it, but I am groaning to be delivered from the power of sin. I want to be conformed to the image of my blessed Master. I want to be wholly sanctified. O, how hateful and defiling is sin—how desirable is holiness! And why should we be the slaves of sin and sense? I am not anxious to fix the precise limits of Christian attainment in this life, but I am confident that we may possess such a frame of mind, that the least sin (if the phrase is allowable) will very soon bring us on our knees before God; and that we cannot rest without enjoying constant communion with God." These feelings were unmingled with a particle of spiritual pride. "Now do not think," he says, very characteristically, in the conclusion of the letter, "that I have made any very surprising advances in piety, for I have not."

The sole charge of all departments of the mission pressed heavily upon the solitary pair. The native school was taught by Mrs. Com-

stock, while her husband divided his attention between the English school, his necessary studies, preaching and conversing with the people. The utility of instruction in English, in all such cases, is prospective rather than immediate. It is designed to raise up a small class of natives who will be the medium of introducing the science and literature of Europe and America to their countrymen, and who, as ministers of the gospel, should the truth "make them free," will have access to the treasures of theological lore contained in our language, thus becoming in every respect the intellectual and spiritual guides of their people. Besides this important work, it was necessary to devote considerable time to studying the language and sacred literature of the Burmans, that he might be more familiar with the popular modes of thought and the superstitions by which they were bound. But his most engaging task was the proclamation of the gospel to all who would hear. At his house, in places of public resort and in occasional tours sometimes to a great distance, he delivered his message, combatted the delusions of the people, silenced cavillers, and reasoned with such as appeared to be candid inquirers.

"I think the habits of thought which I acquired in my *law* days," he writes to a friend in the profession, "are of great benefit to me here. In talking with the natives, it is necessary to be as circumspect as you would be in drawing special pleadings. Everything must be stated, and in its proper order. If you leave out anything material to your case, they will quickly perceive it, and if you start anything irrelevant to it, they will generally remark it. Having learned this, I try to declare the truth in such a manner that they can find nothing to object to except the truth itself. While the natives admire this method of argument, and will notice a departure from it in another, they are very far from pursuing it themselves. They have been so long accustomed to believe whatever the priests say, or the sacred books declare, that they think no other evidence is necessary. It is, too, exceedingly difficult to keep them to one point for any length of time, and when you have brought them so near to any of the absurdities or falsehoods of their religion that they see what is before them, you have to examine and cross-examine as closely as you would if endeavouring to draw out an important fact from a witness who is deeply interested in concealing it. They will evade a direct answer as long as possible, and when evasion is no longer practicable, they sometimes will not answer at all. However, those who look on generally see the reason of the man's silence, and laugh

heartily at his embarrassment, but still they do not think that *they* are affected by the argument. The heathen cling to their religion with so strong a grasp, that nothing short of Almighty power can loosen their hold."

His labours had not been long commenced when he was admonished of the risks incident to an ungenial climate, by a severe attack of fever and ague that suspended all active labours for two or three weeks, the recurrence of which afterwards compelled a withdrawal from this station. From this he suffered but little, and immediately set about extensive itineracies among distant villages. Aeng, a town near the frontier of the province on the great pass from Ava to Calcutta, the resort of traders from all parts, gave him an excellent field for occasional preaching and tract distribution, though its unhealthiness made it impossible for Europeans to reside therein safely. He also travelled southward among communities where a white face had never been seen before. These journeys were commonly performed in a small native boat, which would convey him to almost any point where the people were accessible in considerable numbers. "To protect me from the heat," he says, "and to have a sleeping-place at night, a part of the boat is covered with leaves, making a cabin somewhat larger than an American oven. One serious inconvenience is, that I have to keep a fire all the while for cooking," (a necessary in a land where hotels were never known) "and very frequently the smoke pours in upon me most unmercifully. Some days since I went out into the ocean about ten miles to a small island, and was forcibly reminded of the 'three wise men of Gotham' who 'went to sea in a bowl.' I believe, however, my mode of travelling is safe, as the natives all go in the same way, and they are great cowards. Notwithstanding some little inconveniences which attend itinerant labour, I like it very much." No personal inconveniences, however great, affected his mind so much as the moral obstacles he had to encounter. The mental imbecility and spiritual darkness of the multitude tasked his powers and moved his sensibilities to their extremest limit, happily without quenching his resolution. "As the gospel only can elevate and save them," he observes, "all we have to do is to work so much the harder. A great deal of patient and fatiguing labour is to be performed here, and you know the Lord has given me a good constitution, very well adapted to hard work. My health is, generally, quite good, and I delight in the service which my Master has assigned me."

This elastic, unyielding spirit, as we have intimated, had to struggle with most painful trials of the sensibility; so painful, that if he had possessed no other resources than "a good constitution" and a cheerful temper, they had been too much for him. They can be best presented, though the limits of this sketch do not admit of extended quotation, in his own words. In answer to an inquiry as to what he suffered, his letters having been very free from allusions to such matters, he replied: "I write as I feel. Everything is infinitely better in reference to me than I deserve. Besides, the *real* trials of a missionary are not easily told. They have no reference to food, clothing, &c. True, we sometimes come to close quarters in respect to them, but this is soon over. We are greatly annoyed by having to deal with lying and cheating natives, but this is endurable. The most intense and saddest feelings are excited in view of the situation of the heathen. We sometimes follow an individual with the deepest interest for a long time, our hopes are greatly raised in reference to him, when suddenly they are dashed to the ground, and the man hates the gospel more than others. At other times we feel so weak and ignorant, seeing something important to be done, and not knowing how to do it, that we are vastly perplexed." And writing again, of the insensibility of the people, he exclaims, "O, how I pity them! and yet I seem to be of no use to them. I fear the truth I declare will only prove a savour of death unto death to their souls. Sometimes I feel as if I must go among them, and pull them by force 'out of the fire,' but this I cannot do. Then I turn away, and weep and pray; thus my own soul is relieved, but they are still exposed to all that is fearful in the wrath of God. What shall I do?"

Sad as was the prospect, he only "worked the harder," as he had said. Every Sunday morning he spent an hour and a half with his scholars, Mrs. Comstock at the same time teaching the children under her immediate charge; and they found great enjoyment in telling them, thirty in all, of the Saviour. Public worship, including a sermon, next followed; the auditors besides the school were few. "It is the day of small things in Arracan," he remarks, "but the Lord can bless feeble instrumentality to the accomplishment of great results. After worship, Sarah and I hold a 'class meeting' to relate to each other our exercises for the week." Then followed an interval of tract distribution and conversation with the people, after which an evening service was held in English, attended by about a dozen.

During the week his schools, and a large amount of evangelical labour in addition, kept body and mind in constant activity. But his constitution was not strong enough to bear such severe tension, especially in the hot season. At the close of August he was prostrated with fever, and obliged to dismiss his schools. He had scarcely recovered when, on the twenty-eighth of November, a hurricane destroyed his house, together with a large number in the village, wrecking several vessels, and causing much loss of life and property. This calamity was soon repaired, the schools reassembled and the ordinary course of labour was resumed, but with a perceptible diminution of strength. The arrival of Rev. Levi Hall and wife, in May, 1837, to reinforce the mission, gave him renewed encouragement, unhappily but for a brief period. Mrs. Hall was removed by death in July, and her husband followed her to the grave in September. By this time Mr. Comstock was himself in such a state of health that he was advised to leave the country. This he could not consent to do in his circumstances. One of his pupils had applied for baptism, and others were serious. He therefore continued, in loneliness and much weakness, to pursue his delightful tasks till December, when he was driven to Calcutta with his family by illness. In the succeeding May he was at Maulmain, where he had the happiness of baptizing one of his domestic servants on a profession of faith. Here he remained several months, engaged in literary labour.

Early in 1839 we find him again at Kyouk Phyoo, but experience had shown that it was not prudent to continue there, and in March he had established himself at Ramree, on a large island of that name, off the coast,—a town of about eight thousand inhabitants, regarded by the natives as more healthy than Kyouk Phyoo. Its situation, however, shut in on all sides by high hills, makes the summer heat intense and exhausting. Mr. Comstock entered on his new sphere with hopes chastened by experience. "This is, at the best," he writes, "a climate inimical to foreigners, and many have found their graves in Arracan. We hope, to be sure, to labour many years for the salvation of the dying heathen around us, but we try constantly to feel that 'Death is narrowly watching our footsteps.'" The attention given by the people to his preaching, their readiness to be instructed, and the eagerness with which tracts and books were read, gave animation to his efforts. Though few acknowledged the truth, and none seemed to be savingly benefited by it, a considera-

ble number were unmistakeably thoughtful, and the strength of Buddhism was clearly giving way. So profoundly ignorant that they knew, he remarks, "almost nothing," and with a moral sense "so benumbed and powerless that we almost question whether they have any," there were yet faint glimpses of dawning intelligence, and moral life at which he was able to rejoice. This interest was apparently transient, for at a later date he writes: "Though multitudes hear the 'glad tidings,' not one has embraced the truth, and I know of none who manifest any interest in it. Did I not feel a very strong assurance that I am here in accordance with the divine will, and that the efforts we are making are on the whole the best we can make, I should of course feel entirely disheartened. As it is, I am usually enabled to go on in my work with considerable confidence and delight."

Of his spiritual advantages, as compared with those enjoyed in a Christian land, he remarks, under date of September 24, 1840: "Our situation has its advantages. We are more alone with God and our own hearts than most Christians are at home; and I can but think, that did they *hear* less, and meditate, pray and practise more, it would be for their souls good, and for the interest of Christ's kingdom." Yet, in his deliberate judgment, there were so many things to be set over against these advantages, that a year or two later we find him writing to a friend: "You express a very common and I think a very erroneous opinion, that the missionary has special advantages for growth in grace, and peculiar exemption from temptations to sin. In my last sermon in Rochester, from the words, 'Pray for us,' I said that missionaries are peculiarly exposed to temptations, and therefore have peculiar claims upon the prayers of Christians. This was then a matter of *opinion*; it is now one of experience and knowledge. Pray for us."

He was now led to contemplate one of his severest trials, and because it is a subject on which harsh and inconsiderate judgments are sometimes uttered, we may fitly dwell upon it a moment. In his letter of September, 1840, just quoted, he alludes to the fact that one or two of the missionaries at Maulmain were about sending their children to America. "I asked Sarah," he adds, "if she would not send Lucy. Her eyes instantly filled with tears, and she soon concluded that Lucy could not go yet. Alas! it will be a sad hour when we part with our children to send them to America, but I see no way to avoid it. The missionary's life is one of sacrifice

from first to last, and could the enemies of missions look into our hearts at times—but I forbear. ‘The Lord reigneth, let the earth rejoice.’ Yes, I will rejoice, and make every sacrifice that my blessed Lord requires. At least, I will *try* to do so.” About a year later, in October, 1841, he writes: “Our children are making very little progress in acquiring any useful knowledge, but are learning much that we are very sorry to have them learn. Lucy and Olly must go to America next year, *I think*. We do not know yet, though, how they will go or where they will live when they get there. Poor things! perhaps they will feel as Lucy M—— did when she said to her mamma, ‘Other little girls have their mothers, and I want mine.’ However, I suppose they will feel much less and for a shorter time than their parents do. Yet what is duty, *must* be done.”

The sacrifice was made the following year. “O, Saviour! I do this for Thee!” was the exclamation of the almost heart-broken mother, as her children were parted from her. On receiving a sympathetic response from friends in the United States, Mr. Comstock wrote: “Your remarks about the *great* sacrifice we were compelled to make, in sending our darling children from us, at their tender age, probably never to meet them again on earth, are such as one would suppose every kind and Christian heart would suggest. Yet we sometimes hear of very different and most unkind remarks being made in reference to this subject. We have, however, done our duty, trusting in God, and He has not forsaken us. I hope that you will meet our dear orphans in America, but how or where I cannot guess.”

In the same communication (February 1, 1843,) he records his convictions as to the good effect of his labours: “I can plainly see that the gospel is making way in Arracan. Very many are convinced of the folly and hopelessness of idolatry, and several have openly renounced it. The ideas of an eternal God and of Jesus Christ the Saviour of sinners, are becoming common, and what we need now to turn many to the Lord, is a copious outpouring of the Holy Spirit.” He felt keenly and expressed warmly the want of additional missionaries. These he was not permitted to see, and Mr. Stilson, who had been associated with him at Ramree, removing to Maulmain, he was left nearly alone. His sole earthly support was shortly withdrawn. Mrs. Comstock died on the 28th of April, after a week’s illness. She had been a most efficient helper in the mis-

sion. Besides her arduous labours as a teacher, her domestic cares and the instruction of her children, she had translated a "Scripture Catechism," and written "The Mother's Book," both highly useful works; she administered medicine to the sick, and was never weary of telling to the natives of her own sex the way of salvation. All felt her loss, and the day after her death, men, women and children crowded to the house. As many as two thousand came during the day, uttering expressions of the most grateful attachment to her and of sorrow for her removal. Many called to mind her instructions, which affected them with new tenderness, as they remembered that those loving words would no more be heard from her lips. In July, her two children had followed their mother, and the widowed husband was left alone.

In a review of these events, some months later, Mr. Comstock wrote: "My thoughts have been a good deal turned to Christ as a *present* Saviour, ever living to intercede, able to save *to the uttermost*. I therefore went directly to Him for support and comfort, and he granted me these blessings beyond all that I had asked or thought. O, the abundance, and richness, and power of divine grace! God has taught me more of his loving kindness by my afflictions, than I had ever learned or conceived amid the abundant temporal mercies that have heretofore crowned my path." He was soon admonished by severe sickness that his own time was short. In his convalescence he says: "Of course I must learn to suffer, as well as to labour alone. The Lord was nigh to me, and I felt calm, and quite willing that he should do with me whatever was most for his glory. I have little to live for but to do the will of God, and should he call me to a higher and purer service, I would not tarry here. It seems, however, very desirable that I should live till other missionaries come to Arracan, but the Lord knows best, and I am quite willing to leave all to him."

During the winter his health seemed to rally, and increased prosperity in his work nerved him to fresh exertion. As his sun went down, an unwonted brilliancy seemed to light up the sky. His last letter was one of his most cheerful; several persons had professed to feel a personal interest in the truths of redemption, and he was never more ready to give his utmost endeavours to advance the blessed work. But the last enemy was soon to be met. He was providentially at Akyab when seized with mortal illness, and thus had the company of his former associate, Mr. Stilson, to soothe

his last moments. His disease was cholera. Medical aid was at once procured, and the disorder was checked; but a low fever ensued, which proved fatal. The day before his death, he said: "I did desire to live a little longer to labour for God. I hoped to return to Ramree, and baptize Pah Tau and the boys, (a Burman copyist and three school-boys,) but if the Lord has no more for me to do, I can cheerfully leave the world now. I have no earthly cords to bind me here. My trust is in the Lord. He who has been with me thus far, will still be with me and take care of me. I have no fear to die,—my faith is fixed on Jesus. I wish you to state distinctly to my friends at home, that I have never, in the least, regretted having come to this country." This was his final testimony. He soon became speechless, but retained his reason, and his countenance beamed with the serenity of Christian patience and undoubted expectation of the heavenly rest. His soul ascended on the 25th of April, 1844, to be reunited with his loved ones so lately departed, in that state of perfect holiness for which he had long panted.

The imperfect outline we have drawn will convey some partial impression of Comstock's sterling, manly excellence, his elevated views, unselfish aims, sturdy strength, and unaffected sensibility. It will suggest something at least of his religious attainments, which were above any ordinary standard. But there are many whose personal recollections will supply traits and incidents, the memory of which must awaken a painful sense of the inadequacy of this sketch to do such a man justice. They remember his first entrance on a religious life,—how boldly he faced about in his career, how meekly he bent to the Saviour's yoke, and how light he seemed to find it. They call to mind his unceasing activity in every good work, and his prompt decision to consecrate his powers and acquisitions to the ministry of the gospel. His determination to give himself to the missionary service, expressed and carried out with that calm energy which neither concealed nor vaunted his self-sacrifice, comes freshly to their minds. They once more see his tall figure receding in the distance, and yet once more hear the heavy tidings that his course on earth and their present communion with his spirit are ended.

In looking at his missionary career, we are at once struck by the cheerfulness with which he entered on it. At an early period, when the conditions of such a work were imperfectly understood, it is

apparent that there might be considerable play of romantic imagination. But besides that he had little propensity to such airy speculation, he had special opportunities to know those facts that are its sufficient cure. He looked on the enterprise, throughout, as one appealing only to his sense of gratitude and duty; gratitude to his Redeemer, and duty to the souls for whom He died. His motives fully appear in his reply to one who ventured the inquiry, not long after his arrival in Arracan, whether he was sure he had done right in becoming an exile from his country. "The subject of labouring among the heathen has been one of thought, of feeling and of prayer ever since I indulged hope in Christ. I tried to look at it in all its bearings. I thought of the value of the soul; and seeing thousands and millions doomed to death, ignorant of the only way of escape, how could I refrain from asking, What can be done for their salvation? The first answer was, They must hear of Christ; for how can they believe on him of whom they have not heard? The next question was, Who shall tell them of the Saviour? They are daily passing by multitudes beyond the reach of mercy. What is done, must be done quickly. I asked myself, Why may not I go as well as another? I knew there were severe trials in the missionary's path, but should I shrink from them, when Christ had promised to be with me, and when he had endured so much for me? No, I could not, and therefore freely said, Lord here am I, send me. You see something of the way the Lord led me. After leaving R., I had several opportunities of reconsidering the question of my duty to the heathen. When called to leave my *only* brother, my native village, and all the friends of my childhood and youth, the question arose, Is all this sacrifice called for? I could not doubt it. Again, when standing in the sanctuary of God for the last time in a Christian land, and mingling joyfully with the saints, I thought of the land where are no sanctuaries, no saints; but I felt not the least hesitation as to duty. When embraced by weeping parents for the last time, and accepting the farewell greetings of other friends, I was affected, but faltered not the least in my purpose. Since then, when prostrated under the influence of distressing sea-sickness; when sitting in the filthy huts of the natives; when enervated by a tropical climate; when alone in my little bamboo cottage, and thinking of the heathen who refused proffered mercy, and said that the blessed Jesus was an impostor, I have had opportunities to reconsider my decision, but I have *never* regretted it." Very rarely did he suffer himself to

allude in this manner to his self-denials. Except when drawn out by questions that seemed to require an answer, he bound himself to silence in respect to them all, apparently regarding them as but "light affliction, which is but for a moment."

In the same spirit he toiled from year to year, without any token of good, his energy rising, as the obstacles to success were more painfully visible. At first view, it would seem that a more barren result of ten years' incessant labour could scarcely be conceived. At the time of his death, the church at Ramree consisted of nine members. Six or eight others were candidates for baptism. Thousands had heard the gospel, presented with the utmost skill and enforced by the most fervid and tearful eloquence. Where were they? But their insensibility, greatly as it moved his compassion, could not shake his purpose, for it was founded on a spirit of obedience to Christ, and drew from His promises unfailing strength. So he went on, scattering the good seed, and leaving its increase to appear at the bidding of Him who alone can give it, and at the time when his wisdom and grace should appoint. Meanwhile, he so laboured that he might speak to the future as well as the present. To this end, he studied very thoroughly the character of the people to whom he was sent—their history, their modes of thought and of faith. The results of his investigations were embodied, in part, in an elaborate paper, entitled "Notes on Arakan," published shortly after his decease in the *Journal of the American Oriental Society*. His tracts are still widely circulated, and will long be regarded as effective instruments to diffuse the knowledge of Christ throughout Burmah.

His faith has been amply confirmed. The words he spoke did not fall fruitlessly on the air. The seed sown in tears is now reaped in joy. In every part of the field he traversed, succeeding missionaries have seen first the blade, then the ear. He expressed the confidence that Boodhism was fatally wounded in Arracan. It is now testified that the great body of the people are ripe for its rejection. He seemed to fear at times that his preaching was of no effect in drawing men to the cross, but they are now coming to bow before the crucified One, and they confess that it was "Teacher Comstock" whose voice first woke their slumbering souls to see something of the excellency of Christ. Nor these alone. Karens, who never saw him, have been overcome by the truth as he imprinted it on the mute page to instruct the eyes of the heathen when his own should have been closed in death. This pleasing testimony has been lately

communicated to the public by Rev. Mr. Stevens of the Maulmain Mission.* A Burman, afterwards a Boodhist priest, was reading aloud "The Way to Heaven," one of Comstock's tracts. A Karen chanced to hear him, and begged that he would come to his village, and read those words to his neighbours. He did so, and the people flocked together to listen. They wept as they heard of the Saviour's love. They urged him to repeat his visit, and though himself uninterested in the theme, this idolatrous Burman went from village to village reading the tract to deeply affected hearers, who in return loaded him with gifts. Thus, being dead, the devoted missionary still speaketh, and in the presence of the angels doubtless rejoices over repentant sinners whom he knew not on earth, but who will be his crown in the day when God shall make up His jewels.

* See Missionary Magazine for January, 1852.

JAMES RICHARDS.

JAMES RICHARDS* was born at Abington, Mass., February 23d, 1784. His parents removed to Plainfield, in the same state, while he was very young, and there he received his early education. He was brought up in the fear of God, and at the age of thirteen, during a season of special religious interest, was led to a cordial subjection to the claims, and the enjoyment of the hopes, of the gospel. His admission to the church, however, did not take place till nearly six years from that time. He ardently desired to prepare for the Christian ministry, but the circumstances of the family did not permit him to be released from labour till nearly twenty years of age. He then commenced his preparatory studies, and at the age of twenty-two entered Williams College. His slender means required him to submit to many privations, which he bore with manly and Christian fortitude, sustained by his ardent desire to be useful in the church and in the world. His standing as a scholar was good, particularly in the mathematics, but his highest honour as a member of college was the steady consistency with which he discharged the duties of his religious profession, and studied to promote the spiritual interests of his fellow-students.

Among his most intimate associates at this period was Samuel J. Mills. To him he first disclosed his desire to engage in a mission to the heathen. He was one of those who held that memorable conference in the meadow, at which Mills proposed the enterprise which his heart had long cherished, and found, with delightful surprise, that his auditors were already in sympathy with him. At what time the missionary spirit was kindled in the mind of Richards, or

* It is proper to state that arrangements were made for a fuller sketch of Mr. Richards, and one more worthy of his character. But these having failed, at a period too late to secure such an article as was desired, the editor yet felt that the work would be incomplete without something more than a passing notice of such a man, and this brief tribute to his memory was therefore compiled, chiefly from the *Missionary Herald*.

by what circumstances it first gained a lodgment there, cannot be determined, but thenceforth he was a party to those secret consultations, prayers and efforts that called into being the first general missionary society in this country. In 1809 he took his bachelor's degree in the arts, and immediately entered the Theological Seminary at Andover. Here he was active in diffusing a missionary spirit among his associates, and when it was decided to memorialize the General Association on the subject, his name was subscribed to the paper presented to that body, in which the youthful company gave public expression to their long-cherished wishes. But through fear lest so many applicants might be unfavourably received, he withdrew his name, and deferred to others, whose seniority in the seminary seemed to give them precedence. He yielded to none, however, in the strength of his resolution; for he had fully determined, should no other avenue to the heathen world present itself, to work his passage to some pagan land, and there support himself by his own toil. "Let me never," was his language, "consider anything too great to suffer, or anything too dear to part with, when the glory of God and the salvation of men require it."

In September, 1812, he finished his theological studies, and was licensed to preach. Having been accepted by the Committee of the American Board as a candidate for missionary service, he spent nearly two years in Philadelphia, studying medicine, then considered an essential part of missionary education. There he frequently preached to destitute congregations, and for a time was employed as a missionary in the suburbs of the city. In 1814, war with Great Britain making it impossible for the Board to send him forth, he was engaged in preaching to a congregation that greatly desired him to remain as their pastor, but his heart was fixed on other objects, and he declined their call. He was ordained on the 21st of June, 1815, and on the 23d of October following, in company with eight brethren and sisters, appointed to the same field, embarked for Ceylon. When asked how he could refrain from weeping at his separation from friends and country, he replied, "Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life." A favourable passage of five months brought them to Columbo. It is worthy of note that two of the crew were hopefully converted during the voyage.

The mission to Ceylon was commenced in consequence of the recommendation of Mr. Newell, who found a refuge here for a time when the British authorities were hunting him and his colleagues from the continent of India. Having a population of nearly a million, it is of itself a missionary field of no small importance, but the fact that the Tamil people in the Jaffna district, about one hundred and fifty thousand in number, are identical in race, language and religion with a large population in the adjacent parts of the continent, gave it a still higher claim to the attention of the Board. It was to this district that the mission, though vested with some discretionary powers in selecting their field, were particularly directed. A station there, it was believed and has since been proved, offered a starting point of operations among all the Tamil people of India whenever the government should become favourable to an extension of their efforts in continental India. The Portuguese had formerly introduced Romanism into Ceylon, and the Dutch, who succeeded them in the possession of the island, had in like manner established a nominal Protestantism. It was easy enough, by the free exertion of government patronage, to make the people profess almost any desired religion, and a sort of Christians became very plentiful for a time, though the propagandists had no great reason to be proud of their converts. When the island came under the English dominion, religious freedom was proclaimed. Forthwith heathen temples, which had been pulled down by the Portuguese and Dutch authorities, were rebuilt, idols were set up, and the people substituted for their Ave Mary's or the forms of the Helvetic Confession, the orgies of Hindooism or the incantations of Boodhism. A few thousand Roman Catholics remained to attest the work of the sixteenth century under the apostleship of Xavier.

The government received the missionaries favourably, and assigned them stations in Jaffna, at Tillipally and Batticotta. Mr. Richards, who was assigned to Batticotta, commenced his studies at Jaffnapatam, where a temporary residence was obtained till the necessary buildings should be in readiness. But his mission was a troubled one, and his purpose of preaching to the heathen failed of its execution in a great measure. He was incapacitated from study by an inflammation of the eyes, and the means he used for their recovery proved fatal to his general constitution. Not considering the debilitating effect of a tropical climate, he reduced his system so low as to impair his strength permanently, and is supposed to have thus

laid the foundation of the pulmonary disease which subsequently ended his life. His studies were much interrupted, but he made himself useful to the mission in various ways, especially by his medical knowledge. He also preached to the natives occasionally through an interpreter. These efforts were suspended in the autumn of 1817, by the weakness of his lungs and general debility that threatened his early removal from earth. A visit to Columbo, and a short residence there, somewhat relieved him. One of his colleagues, Mr. Warren, being also in impaired health, the two sailed in April, 1818, for the Cape of Good Hope.

Mr. Warren did not long survive the voyage. He had been associated with Richards, Mills and Hall in college, had united with them in consecration to the work of missions, had taken a dismission to Middlebury College, for the purpose of kindling a like flame of Christian benevolence in that institution, and the two had enjoyed for a season the happiness of labouring together in the wastes of heathenism. It seemed that they were not to be long sundered from each other. For although during the first three months that Mr. Richards remained at the Cape his symptoms improved, raising some hopes of final recovery, the succeeding month saw him reduced so low by hemorrhage, that he entirely lost his voice. In the latter part of November he embarked for Madras, and thence proceeded to Columbo, and by water to Jaffnapatam. His journey by land to Batticotta, though a distance of only seven miles, was performed with difficulty, and for a time he was regarded by his brethren and by himself as near death. But in August, 1819, he began to regain strength, and was able to visit the mission schools, to inspect the studies of the boys, and communicate religious instruction by means of an interpreter.

This improvement was so rapid that in April, 1820, he had recovered his voice. Frequent exercise on horseback, with more nourishing diet, confirmed the healthful tendency that had been developed, and for a year he made himself highly useful to the mission by his counsels and active labours. His diligence and fervour, indeed, sometimes exceeded his strength. His efforts were checked in the following May by their reaction upon his weakness, increased by the fatigues of medical attendance, which devolved much on him. But though his active exertions in the cause of Christ were plainly drawing to a close, he had the satisfaction of seeing that the work was advancing. A considerable degree of sen-

sibility to the claims of religion was manifested, and several hopeful converts were added to the church; among them a man in Mr. Richards' service, and six pupils in the girls' boarding-school. The whole number of native converts in church fellowship at the close of the year 1821, was fifteen, and others were inquiring,—a small number, it must be confessed, but considered with reference to the character of the Hindoo mind, and the strength of those influences that retard and almost forbid the progress of Christianity among such a people, it was a result full of hope.

Mr. Richards continued to decline till the twenty-ninth of June, 1822, when he was visited with acute sufferings that he endured till the end, not only with patience, but with expressions of gratitude. He said that the long languor of his slow decay had affected his mind with a degree of depression and imbecility. His severe bodily sufferings roused him to a higher degree of mental activity. He gained clearer, higher and more consoling views of the divine character, with an increase of faith and more earnest desires for the supreme glory of God. Within a day or two of his death, more constant and more acute pain cut the last remaining ties which bound him to earth, and he was greatly desirous to be gone. On the morning of the third of August Dr. Scudder said to him, "Well, Brother Richards, it is almost over." "Yes, Brother Scudder," he answered, with a look of joyful expectation, "I think so,—I hope so. O Lord Jesus, come quickly!" To subsequent intimation that he might survive a day or two longer, he replied, with a look of disappointment, "No—I am just going." He revived somewhat, and was able to speak more distinctly, but was manifestly near his end. Calling for his only son James, he took him by the hand, and said: "My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things: Be a good boy; obey your mamma; and love Jesus Christ. Now remember these my son." Soon after, he looked around, saying, "Tell Brother Scudder—going"—and was speechless. In a few moments he fell asleep.

Although he had been disabled from much active evangelical labour, Mr. Richards was valued and esteemed by his brethren, who regarded his loss as a heavy one. As a companion and a counsellor, his affectionate interest in all that concerned his associates, whether personally or officially, his eminently peaceable spirit, and his practical wisdom, which was strengthened by continual communion with Him who giveth to all men liberally, according to the measure of

their faith, made his presence in the mission a benefit much more than proportioned to the extent of his labours. His religious character was the result of a growth begun at an early age, and cultivated with the most assiduous care. Watchful and jealous of himself, always circumspect and humble, he had an abiding confidence in the Divine promises, a tender and reverent regard for the Divine glory, an ardent desire for inward conformity to the Divine image, that were not only uttered with the most convincing sincerity, but were depicted in a life of rare consistency. His whole heart was in the mission. Both his judgment and his affections were more than satisfied with his calling. He said that he considered the work of a faithful missionary, "who is engaged in actually *preaching the gospel* among the heathen, the most noble, the most important, and the most desirable employment on earth." And his greatest affliction was, that he could not be thus engaged. "To be able," he said, "to do little or nothing in a field so ripe for the harvest; to see hundreds ignorant of the way of salvation, and yet unable to speak to them; to spend month after month and year after year, in taking care of myself instead of preaching to the heathen; has caused many a sigh and many a groan. But I hope I have been enabled to feel that my labours are of little consequence, and that all the glorious predictions concerning the triumphs of the cross will assuredly be accomplished, whether I live longer or die soon." It was this confidence in the promises of God that ever buoyed up his mind. Nothing else would have brought him to Ceylon, or maintained his serenity of mind when withheld by sickness from the work he had so longed to undertake. For though there was much in the sight of the converts that had been gathered as the first-fruit of the mission to inspire hope, he knew that this and all other flattering appearances might deceive; that dissensions might scatter the missionary band, and temptations beguile the men whom they had gathered from the mass of heathenism into the church of Christ. But, above all human weakness, and beyond all earthly mutations, his eye discerned the coming triumphs of his Lord, assured by THE WORD OF OUR GOD, which SHALL STAND FOR EVER.

THE END.



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